



Pagan Revival



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Supreme Court Rule Against Government Institutions Taking Sides In Religious Matters Ruling Will Benefit The Pagan Revival

In A 6 to 3 ruling the United States Supreme Court delivered a deadly blow to Christian prayer in government institutions. The court barred public school employees from allowing Christian students to lead prayer to their false "god" before stadium crowds at high school sporting events.

The board language in the court's ruling will have wide spread legal effects. Although the ruling didn't mention other government institutions and events, the majority ruling has left no doubt as to their feelings on the matter.

Christians are using a new guerilla tactic to spread their hate message. Since the U.S. Supreme Court ruled that public institutions themselves can't sponsor prayer at either government establishments nor at government run events, underhanded Christians have used the back door to spread their lies. They send "private" Christian sponsored infiltrators to go into the tax supported public arenas to lead the masses in their blasphemy, falsehood, and blood thirsty, genocidal hatred of Pagan people and the true and living Gods. Another related case is from the hate-filled state of Alabama where narrow mind Christian bigots are trying to pull a fast one by using "student lead" prayer at graduation ceremonies. The hate-mongers have been hiding behind the big lie of "student initiated voluntary prayer" at public school graduations and other public tax dollar funded events.

The Supreme Court has been asked to hear an Alabama case, upheld by a lower appeals court, which ruled that a local Alabama law permitting voluntary Christian prayer in public places is constitutional.

However, the recent Supreme Court ruling has said that even when attendance is voluntary and when the decision to pray to a false "god" is made by a private Christian individual, as long as they are on public property.... "the delivery of a(Christian) prayer has the improper effect of coercing those present to participate in an act of religious worship." Judge Steven went on: "...the religious liberty protected by the Constitution is abridged when the state affirmatively

sponsors the particular practice of (Christian) prayer."

"The court's decision signals a reaffirmation of the appropriate role of religion in public schools – one in which private religious expression is constitutionally protected but official observances are not," said David Harris of the American Jewish Committee.

The wonderful thing about this Supreme Court decision was it totally rejected a recent Texas school district claim that Christian prayers by students before school graduations and sporting events were a private affair and could not be attributed to the school district itself and could not be considered a violation of the separation of church and state. The Christians who control the Texas

school district even took their hate further by falsely stating that it would be a violation of individual students' rights not to allow Christian students to indoctrinate the masses with their monotheistic propaganda.

Supreme Court Judge Stevens fired back at these bigots that public, government owned property is not a private forum for Christian propaganda.

It should be noted that these Christians who have an iron grip on the tax payer funded school poverty of Texas never opened the forum up to the public and invited in all religions to lead prayer. Could you imagine the hate these bigots would feel if a Satanist or Aryan Pagan was allowed to lead prayers at public school graduations and sporting events? The Christians would riot. Demand their rights as tax payers. The issue with the Christians isn't prayer in school, but CHRISTIAN prayer. The Christians would be totally against our freedom to conduct Aryan Pagan prayers or Satanist prayers before a captive crowd of their school children. The Christians want to force their prayers on our children, but they want to ban our religious freedom.

Judge Stevens said "These (Christian) invocations are authorized by a government policy and take place on government property at government sponsored school related events...." and that any member of the public would perceive the Christian prayers as having the school's stamp of approval.

The Supreme Court ruled that to allow Christian prayers on tax payer owned property without opening the forum to speakers of ALL religious views as well as anti-religious views constitutes a government endorsement of a religious belief and is unconstitutional. This ruling also applies to prisons.



**"Worship is a responsibility and
a choice committed to the
private sphere."
Supreme Court Justice John Stevens**



Some Thoughts And Quotes on Euro-Paganism

"Justice tempered with mercy was, our Odinist fathers held, the way of God. And the mercy of Odin forever shielded and sweetened their lives." - A. Rud Mills, 1957

"We must dig down to the primitive in us, for only out of the conflict between civilized man and the Germanic barbarian will there come what we need: a new experience of God..."

- Carl Jung, 1923

"I have sometimes wondered if it were possible that unrecognized forces of the past or present- or even the future- work through the thoughts and actions of living men."

- Robert E. Howard, December 14, 1933

What is the Northern Tradition?

"The tradition...is a sacred and magical world-view which is a part of the ancient Indo-European way of life. Indian Hinduism is the eastern end of this observance, and the Northern Tradition is the north-western end." - Nigel Pennick, 1988

"It is the essential spiritual observance of the Celtic, Anglo-Saxon, Frisian, Germanic, Norse and Baltic regions, originating in prehistoric times and continuing in a modified and updated form until the present day as folk-custom, the veneration of saints, household magic and rural practices." - Nigel Pennick, 1988

Many Iron Age people practiced a form of Romano-Celtic/Romano-Germanic Heathenry. Deeply related to Graeco-Roman Paganism, the Northern Tradition contains many Southern European elements yet remains a reflection of the hyperborean soul.

Although the Northern Tradition is a product of the mighty Indo-European legacy, it was also heavily influenced by the Finnish-Ugrian and Pictish cultures.

Several hundred years ago Vinland began to contribute to the Northern Tradition by providing a rich collection of folklore from New England and other eastern areas of North America. However European people were in this land long before that.

Today the two largest branches of the Northern Tradition are Asatru and Druidism. Asatru is the Icelandic term for the original pre-Christian Nordic-Germanic way of life. This native European religion is also called Odinism. The Aesir, Vanir, land spirits, and Ancestors are the focus of the faith.

Druidism is the priesthood of the ancient Celtic religion. As such, the Druid is the Celtic equivalent of the Norse Godhi and the Vedic Brahman. In the Gaelic tongue, the gods are referred to as the Tuatha de Danaan. The late 17th century saw the beginnings of Fraternal Druidism with Masonic and Christo-Celtic leanings.

"Asatru is not just what we believe. It is what we are." - Stephen A. McNallen

"God the Nordics regarded as being too great for any man to wholly understand or wholly comprehend. But something of God they could in some measure understand, and that something they called Odin..." - A. Rud Mills, 1957

Haila!

My name is Jeffrey Elric Diehl. I'm an Asatruar living in northern Colorado right next to the Rocky Mountain foothills. My wife and I share our home with three cats and the occasional ghost that passes through. I spend a great deal of time contemplating the many guises

of the wandering wind god Woden. This Odinnic influence often leads me to strange places in my quest for Wisdom. Thus, I tend to be somewhat rebellious toward certain aspects of my own religious tradition due to the fact that I often find myself in theological disagreement with the rest of the Asatru community. While I practice Asatru pretty much the same as any other heathen (blots, sumbels, et cetera), my understanding of the Gods is perhaps more in keeping with Vedic Hinduism. Additionally, my outlook is heavily influenced by the amazing achievements of Viktor Rydberg, the nineteenth century poet and scholar who reassembled the hidden epic of my forebears. To say the least, these eccentricities put me at odds with most of modern Heathen thought! Nevertheless, so far my fellow Asatruar have been extremely supportive of me expressing differing opinions. Healthy debate is always encouraged among reputable people of the heath.

The Drums of Pictdom

How can I wear the harness of toil / And sweat at the daily round,
While in my soul forever/ The drums of Pictdom sound?

The Poetry of Robert E. Howard

The Ghost Kings

The ghost kings are marching; the midnight knows their tread,
From the distant, stealthy planets of the dim, unstable dead;
There are whisperings on the night-winds and the shuddering stars
have fled.

A ghostly trumpet echoes from a barren mountainhead;
Through the fen the wandering witch-lights gleam like phantom arrows sped;

There is silence in the valleys and the moon is rising red.

The ghost kings are marching down the ages' dusty maze;
The unseen feet are tramping through the moonlight's pallid haze,
Down the hollow clanging stairways of a million yesterdays.

The ghost kings are marching, where the vague moon-vapor creeps,
While the night-wind to their coming, like a thund'rous herald sweeps;
They are clad in ancient grandeur, but the world, unheeding, sleeps.

- Robert E. Howard

The Song of Horsa's Galley

From the Baltic Sea our galleys sweep/ to South and West and East,
We bring our bows from the Northern snows/ that the great grey
wolves may feast.

To the outmost roads of the plunging sea/ Our dragon ships are
hurled/ We have broken the chains of the Southern Danes
And now we break the world.

Out of the dark of the misty north/ We come like shapes of gloam/ To
harry again the Southland men/ And trample the arms of Rome.

The ravens circle above our prows/ And our chant is the song of the
sea/ They hear our oars by a thousand shores/ And they know that the
North is free. -Robert E. Howard

Thor's Son

Serpent prow on the Afric coast/ Doom on the Moorish town;
And this is the song the steersman sang/ As the dragonship swept
down:

I followed Asgrim Snorri's son around the world and half-way back,
And 'scaped the hate of Galdjerhrun who sank our ship off Skagerack.
I lent my sword to Hrothgar then; his eyes were ice, his heart was
hard/ He fell with half his weapon-men to our own kin at Mikligard.
And then for many a weary moon I labored at the galley's oar

Where men grow maddened by the rune of row-locks clacking ever more. / But I survived the reeking rack, the toil, the whips that burned and gashed./ The spiteful Greeks that scarred my back and trembled even while they lashed.

They sold me on the Eastern block; in silver coins their price was paid;/ They girt me with a chain and lock, I laughed and they were sore afraid. / I toiled among the olive trees until a night of hot desire Blew me a breath of outer seas and filled my veins with curious fire. Then I arose and broke my chain and laughed to know that I was free, And battered out my master's brain and fled and gained the open sea. Beneath a copper sun adrift, I shunned the proa and the dhow, Until I saw a sail uplift, and saw and knew the dragon prow. Oh, East of sands and sunlit gulf, your blood is thin, your gods are few;/ You could not break the Northern wolf and now the wolf has turned on you./ The fires that light the coasts of Spain fling shadows on the Eastern strand./ Master, your slave has come again with torch and axe in his right hand! -Robert E. Howard

A Song of the (Pictish) Race

High on his throne sat Bran Mak Morn / The sun-god sank and the west was red;/ He beckoned a girl with his drinking horn, And, "Sing me a song of the race," he said.

Her eyes were as dark as the seas of night./ Her lips were as red as the setting sun./ As, a dusky rose in the fading light, She let her fingers dreamily run/ Over the golden-whispered strings, Seeking the soul of her ancient lyre;

Bran sate still on the throne of kings,/ Bronze face limned in the sunset's fire

"First of the race of men," she sang,/ "Far from an unknown land we came./ From the rim of the world where mountains hang And the seas burn red with the sunset flame."

"First and the last of the race are we./ Gone is the old world's gilt and pride./ Mu is a myth of the western sea./ Through halls of Atlantis the white sharks glide."

An image of bronze, the king sate still./Javelins of crimson shot the west./She brushed the strings and a murmured thrill/ Swept up the chords to the highest crest.

"Hear ye the tale that the ancients tell./Promised of yore by the god of the moon./ Hurlled on the shore a deep sea shell./ Carved on the surface a mystic rune:"

" 'As ye were first in the mystic past/ Out of the fogs of the dim of Time./ So shall the men of your race be last/ When the world shall crumble,' so ran the rhyme."

" 'A man of your race, on peaks that clash./ Shall gaze on the reeling world below./ To billowing smoke shall he see it crash./ A floating fog of the winds that blow.' "

" 'Star-dust falling for aye through space. / Whirling about in the winds that spin./ Ye that were first, be the last-most race./ For one of your men shall be the last of men.' "

Into the silence her voice trailed off./ Yet it echoed across the dusk, Over the heather the night-wind soft/Bore the scent of the forest's musk.

Red lips lifted, and dark eyes dreamed./Bats came wheeling on stealthy wings;/But the moon rose gold and the far stars gleamed, And the king still sate on the throne of kings. -Robert E. Howard

The Hunter of Windsor

"Woden is the Woodland Spirit, and the Lord of all Nature. His son is the Hooded Man, the English folk hero who will deliver us from oppression." -Woden's Folk

Although nowadays the Horned God is inappropriately associated with Wicca, this was not always so. Horned deities are an extremely ancient Indo-European tradition. In Northern Europe the Celts and Teutons were very familiar with this concept. The Romano-Celts named one of their horned gods Cernunnos. This is linguistically and conceptually related to the Anglo-Saxon god Herne. Herne is the Wild Huntsman who in certain parts of England leads the howling spirits of the dead.

With this in mind, it has been suggested that Herne is, in fact, the same god as Woden. In my opinion, one of the strongest indications of a connection between Herne and Woden can be found in the figure of St. Nicholas. The fact that St. Nick has many commonalities with Woden has been well established. Woden has worn the Santa Claus disguise for over a millennia. However, what makes this pertinent to the Herne discussion, is the fact that in some parts of Europe, St. Nicholas sports horns.

According to English legend, the reason Herne rode the night skies was that he had committed suicide by hanging himself from an oak in Windsor Forest. This is, of course, reminiscent of Woden's plight on the World Tree.

Robin Hood has often been regarded as a son of Herne. The Anglo name Robin Hood is a variant of the Saxon name Rof Breocht Woden- the Bright Strength of Woden.

It would seem that Woden, when leading the Wild Hunt, sometimes takes the form of Herne. The All-Father has many faces after all. Aside from the Odinnic nature of Herne, there are also Vanic elements at work in his character. Freyr, who seems to have a curious alliance with Woden, is closely associated with the stag and tusked boar. Freyr is the Horned God of the Vanir while Woden assumes this role among the Aesir. The Hunter of Windsor, fed by the energies of both these gods, is a powerful figure that still haunts the English forest and the inner landscape of the Northern Folk.

"There lives in the Teutonic peoples all that is associated with the Archangelic forces of Odin stirring in the primitive depths of the human soul." - Rudolf Steiner, 14th June, 1910

Odin the Wanderer is known in many lands....

Odin (Woden, Wotan) - Germanic
Lugh Lamhfada (Llew Llaw Gyffess) - Celtic
Patollo (Patollus) - Baltic
Velinas - Lithuanian Baltic
Volos (Veles) - Slavic
Rota - Saami
Vata (Vayu) - Vedic Hindu
Vayush - Iranian
Yodhin - Sanskrit word for conqueror
CuChulainn - Irish avatar
Jalk (Jack the Giant-killer) - English
Herne the Hunter - English
The Pied Piper of Hamelin - German
Green Man - Indo-European
Saint Nicholas, Black Pete (Santa Claus) - European
Merlin (Myrddin) - Welsh avatar
Mithrandir (Gandalf) - Tolkien's modern myth

"Odin, in his Northern mystery teachings, considers the ideation of God as an abstract Creative Life Force having no predisposition. To Odin, humankind is the channel through which the Cosmos experiences evolution of consciousness."

- Denali Institute of Northern Traditions

ALL HALLOW'S EVE

"Halloween. Sly does it. Tiptoe catspaw. Slide and creep. But why? What for? How? Who? When! Where did it all begin? 'You don't know, do you?' asks Carapace Clavicle Moundshroud climbing out under the pile of leaves under the Halloween Tree. 'You don't REALLY know!'" — Ray Bradbury from 'The Halloween Tree'

Samhain. All Hallows. All Hallow's Eve. Hallow E'en. Halloween. The most magical night of the year. Exactly opposite Beltane on the wheel of the year, Halloween is Beltane's dark twin. A night of glowing jack-o-lanterns, bobbing for apples, tricks or treats, and dressing in costume. A night of ghost stories and seances, tarot card readings and scrying with mirrors. A night of power, when the veil that separates our world from the Otherworld is at its thinnest. A 'spirit night', as they say in Wales.

All Hallow's Eve is the eve of All Hallow's Day (November 1st). And for once, even popular tradition remembers that the Eve is more important than the Day itself, the traditional celebration focusing on October 31st, beginning at sundown. And this seems only fitting for the great Celtic New Year's festival. Not that the holiday was Celtic only. In fact, it is startling how many ancient and unconnected cultures (the Egyptians and pre-Spanish Mexicans, for example) celebrated this as a festival of the dead. But the majority of our modern traditions can be traced to the British Isles.

The Celts called it Samhain, which means 'summer's end', according to their ancient two-fold division of the year, when summer ran from Beltane to Samhain and winter ran from Samhain to Beltane. (Some modern Covens echo this structure by letting the High Priest 'rule' the Coven beginning on Samhain, with rulership returned to the High Priestess at Beltane.) According to the later four-fold division of the year, Samhain is seen as 'autumn's end' and the beginning of winter. Samhain is pronounced (depending on where you're from) as 'sow-in' (in Ireland), or 'sow-ee' (in Wales), or 'sav-en' (in Scotland), or (inevitably) 'sam-hane' (in the U.S., where we don't speak Gaelic). Not only is Samhain the end of autumn; it is also, more importantly, the end of the old year and the beginning of the new. Celtic New Year's Eve, when the new year begins with the onset of the dark phase of the year, just as the new day begins at sundown. There are many representations of Celtic gods with two faces, and it surely must have been one of them who held sway over Samhain. Like his Greek counterpart Janus, he would straddle the threshold, one face turned toward the past in commemoration of those who died during the last year, and one face gazing hopefully toward the future, mystic eyes attempting to pierce the veil and divine what the coming year holds. These two themes, celebrating the dead and divining the future, are inexorably intertwined in Samhain, as they are likely to be in any New Year's celebration.

As a feast of the dead, it was believed the dead could, if they wished, return to the land of the living for this one night, to celebrate with their family, tribe, or clan. And so the great burial mounds of Ireland (sidh mounds) were opened up, with lighted torches lining the walls, so the dead could find their way. Extra places were set at the table and food set out for any who had died that year. And there are many stories that tell of Irish heroes making raids on the Underworld while the gates of faery stood open, though all must return to their appointed places by cock-crow.

As a feast of divination, this was the night par excellence for peering into the future. The reason for this has to do with the Celtic view of time. In a culture that uses a linear concept of time, like our modern one, New Year's Eve is simply a milestone on a very long road that stretches in a straight line from birth to death. Thus, the New Year's

festival is a part of time. The ancient Celtic view of time, however, is cyclical. And in this framework, New Year's Eve represents a point outside of time, when the natural order of the universe dissolves back into primordial chaos, preparatory to re-establishing itself in a new order. Thus, Samhain is a night that exists outside of time and hence it may be used to view any other point in time. At no other holiday is a tarot card reading, crystal reading, or tea-leaf reading so likely to succeed.

The Christian religion, with its emphasis on the 'historical' Christ and his act of redemption 2000 years ago, is forced into a linear view of time, where 'seeing the future' is an illogical proposition. In fact, from the Christian perspective, any attempt to do so is seen as inherently evil. This did not keep the medieval Church from co-opting Samhain's other motif, commemoration of the dead. To the Church, however, it could never be a feast for all the dead, but only the blessed dead, all those hallowed (made holy) by obedience to God - thus, All Hallow's, or Hallowmas, later All Saints and All Souls.

There are so many types of divination that are traditional to Hallowstide, it is possible to mention only a few. Girls were told to place hazel nuts along the front of the firegrate, each one to symbolize one of her suitors. She could then divine her future husband by chanting, 'If you love me, pop and fly; if you hate me, burn and die.' Several methods used the apple, that most popular of Halloween fruits. You should slice an apple through the equator (to reveal the five-pointed star within) and then eat it by candlelight before a mirror. Your future spouse will then appear over your shoulder. Or, peel an apple, making sure the peeling comes off in one long strand, reciting, 'I pare this apple round and round again; / My sweetheart's name to flourish on the plain: / I fling the unbroken paring o'er my head, / My sweetheart's letter on the ground to read.' Or, you might set a snail to crawl through the ashes of your hearth. The considerate little creature will then spell out the initial letter as it moves.

Perhaps the most famous icon of the holiday is the jack-o-lantern. Various authorities attribute it to either Scottish or Irish origin. However, it seems clear that it was used as a lantern by people who traveled the road this night, the scary face to frighten away spirits or faeries who might otherwise lead one astray. Set on porches and in windows, they cast the same spell of protection over the household. (The American pumpkin seems to have forever superseded the European gourd as the jack-o-lantern of choice.) Bobbing for apples may well represent the remnants of a Pagan 'baptism' rite called a 'seining', according to some writers. The water-filled tub is a latter-day Cauldron of Regeneration, into which the novice's head is immersed. The fact that the participant in this folk game was usually blindfolded with hands tied behind the back also puts one in mind of a traditional Craft initiation ceremony.

The custom of dressing in costume and 'trick-or-treating' is of Celtic origin with survivals particularly strong in Scotland. However, there are some important differences from the modern version. In the first place, the custom was not relegated to children, but was actively indulged in by adults as well. Also, the 'treat' which was required was often one of spirits (the liquid variety). This has recently been revived by college students who go 'trick-or-drinking'. And in ancient times, the roving bands would sing seasonal carols from house to house, making the tradition very similar to Yuletide wassailing. In fact, the custom known as 'caroling', now connected exclusively with mid-winter, was once practiced at all the major holidays. Finally, in Scotland at least, the tradition of dressing in costume consisted almost exclusively of cross-dressing (i.e., men dressing as women, and women as men). It seems as though ancient societies provided an opportunity for people to 'try on' the role of the opposite gender for one night of the year. (Although in Scotland, this is admittedly less dramatic - but more confusing - since men were in the habit of wearing

skirt-like kilts anyway. Oh well...)

To Witches, Halloween is one of the four High Holidays, or Greater Sabbats, or cross-quarter days. Because it is the most important holiday of the year, it is sometimes called 'THE Great Sabbat.' It is an ironic fact that the newer, self-created Covens tend to use the older name of the holiday, Samhain, which they have discovered through modern research. While the older hereditary and traditional Covens often use the newer name, Halloween, which has been handed down through oral tradition within their Coven. (This is often holds true for the names of the other holidays, as well. One may often get an indication of a Coven's antiquity by noting what names it uses for the holidays.)

With such an important holiday, Witches often hold two distinct celebrations. First, a large Halloween party for non-Craft friends, often held on the previous weekend. And second, a Coven ritual held on Halloween night itself, late enough so as not to be interrupted by trick-or-treaters. If the rituals are performed properly, there is often the feeling of invisible friends taking part in the rites. Another date which may be utilized in planning celebrations is the actual cross-quarter day, or Old Halloween, or Halloween O.S. (Old Style). This occurs when the sun has reached 15 degrees Scorpio, an astrological 'power point' symbolized by the Eagle. This year (1988), the date is November 6th at 10:55 pm CST, with the celebration beginning at sunset. Interestingly, this date (Old Halloween) was also appropriated by the Church as the holiday of Martinmas.

Of all the Witchcraft holidays, Halloween is the only one that still boasts anything near to popular celebration. Even though it is typically relegated to children (and the young-at-heart) and observed as an evening affair only, many of its traditions are firmly rooted in Paganism. Interestingly, some schools have recently attempted to abolish Halloween parties on the grounds that it violates the separation of state and religion. Speaking as a Pagan, I would be saddened by the success of this move, but as a supporter of the concept of religion-free public education, I fear I must concede the point. Nonetheless, it seems only right that there SHOULD be one night of the year when our minds are turned toward thoughts of the supernatural. A night when both Pagans and non-Pagans may ponder the mysteries of the Otherworld and its inhabitants. And if you are one of them, may all your jack-o'-lanterns burn bright on this All Hallow's Eve.

Crom, Chief Of The Mounds

When Saint Patrick came to Ireland with his sick new faith, it is recorded that he set about destroying all of the pagan idols. Chief among these, according to the Book of Leinster, was that of Crom Cruaich. His was a stone idol, encased in gold, surrounded by a circle of twelve other stone idols that stood on the plain of Magh Slecht in Co. Cavan. It was with Crom Cruaich that Saint Patrick engaged in a druidical battle for supremacy. Despite being referred to as the "chief idol" in Ireland, worshipped right up until the coming of Saint Patrick, there is, in fact, surprisingly little information recorded about this mysterious figure, his cult or his followers.

Certainly he does not appear in any of the legendary sagas. The main references that we have are to be found in Keating's History of Ireland, the Medieval manuscript of the Tripartite Life of Saint Patrick, the Dindsenchus (place lore of Ireland) and Leabhar Laignech, the twelfth century Book of Leinster. None of these sources portray the idol in a very favourable light. In fact, it is quite striking to note the rhetoric used in all cases to describe the horrors of sacrifice that were allegedly carried out in his name:

Here used to be a high idol with many fights which was named the Crom Cruaich made every tribe to be without peace.

To him without glory, they would kill their piteous, wretched offspring with much wailing and peril to pour their blood around Crom Cruaich (1)

I would like to offer some of my own interpretations as to who Crom Cruaich was, in the hope of clearing away some of the mystery that surrounds Crom, and to ascertain whether he really was the bad ogre he is made out to be!

Some of the most important clues to the identity of this unknown idol are to be found in his name. He is usually referred to as Crom Cruaich. Crom means bent or crooked; cruach means a stack, heap or mound of some kind that has been artificially constructed (as opposed to a natural knoll or hill).

D'Arbois suggests an alternative for cruach as "bloody", derived from cru meaning blood. Hence he argues that Crom Cruaich means the "bloody crescent". I am not convinced of his argument, but I do not entirely dismiss it. Given the nature of Crom, the word cruach might have been chosen as a

deliberate pun, to form an association between this god of the mound and the bloody rites that were supposedly carried out, thus helping to discredit his worship even further.

You may be wondering why this idol is referred to as Crom, the Crooked One. It is said that he got this name after being dealt a magical blow by St.

Patrick, causing the stone idol to bend over towards the west, as if ready to topple. There is also quite possibly a Fomorian association here, the misshapen beings of Irish mythology. Here is how the tale is told in the Tripartite Life:

"Thereafter went Patrick over the water to Mag Slecht, a place wherein was the chief idol of Ireland, to wit, Cenn Cruaich, covered with gold and silver, and twelve other idols about it, covered in brass. When Patrick saw the idol from the water...he raised his hand to put Jesus' crozier upon it and did not reach it, but it bowed westwards to turn on its right side...and the earth swallowed the twelve other images as far as their heads...." (2)

The symbolism of the earth swallowing up the stones is interesting, and I will be returning to this later.

There is, however, another meaning for crom, which is quite different. It also means a circle, while cromleac means an ancient standing stone. On Magh Slecht there were twelve such cromleacs, three groups of four, arranged in a circle, with the central thirteenth cromleac representing Crom himself. The meaning of Magh Slecht is also interesting. Magh is a plain. Slecht comes from the Old Irish sléchtain, meaning to prostrate, to go on your knees.

Hence it is referred to as the Plain of Adoration.

The idol is also referred to in the Book of Leinster as crin, or withered: "He was their god, the withered Crom with many mists". Crin refers to the withering and decay of vegetation at the beginning of winter, and also possibly to the powers of blight, which were greatly feared. It is recorded that

tributes were paid to the Fomorians to avert blight on the crops.

The idea of bent, or stooping, also conveys the image of old age, something ancient, something with great knowledge or wisdom perhaps? It is interesting that crin (Old Irish) is very close to crinda, meaning wise or prudent.

The Crooked One also reminds me of the folktale of Am Figheadair Crotach (The Hunchbacked Weaver) which is well known throughout both Ireland and Scotland. It tells of how two hunchbacks each in turn go to the fairy mound. The first one simply sits down to rest there, hears the faeries singing, and likes it so much that he sings along with them, adding a little of his own at the end. The faeries were so pleased

at this, that they rewarded him by removing the hunch from his back. Meanwhile, the second hunchback, on hearing this, decided that he too would go to the mound and demand that the faeries do the same for him. However, when he heard their singing he only grew irritated at them, and the ending that he gave the tune displeased the faeries greatly. Instead of removing his hunch, they gave him the one that had been taken off the first. So, for his lack of due respect, he ended up in a far worse state than before!

Such tales illustrate the duality inherent in the natural world and the elements, the duality of constructive and destructive forces. The powers of growth in the summer give way to the powers of decay in the winter. This duality can be seen in the battle between the Tuatha De Danann and the Fomoiré, and in many other Indo-European religious mythologies.

It should come as no surprise to find this same symbolic duality being re-enacted in the 'battle for supremacy' between Crom Cruaich and Saint Patrick, between the pagan and Christian religion. It was easy for the early Christians to see their first saints as engaging war on the 'dark forces'. If the representations of these forces could be portrayed in negative terms, so much the better. It would seem that Crom provided a perfect scapegoat.

Ronald Black (3) notes a game of combat from the Isle of Barra known as Crom an Fhàsaich (Crom of the Wilderness) which was printed in Tocher 28.

The game involves a contest of both wit and wrestling between two boys. The first would question 'Crom' saying:

"Fàilt ort fhéin a Chrom an Fhàsaich, co às 'n do choisich thu an diugh?"

(Greetings to you, Crom of the Wilderness, where have you walked from today?).

Crom replies: "Choisich mi bho m' fhonn 's bho m' fhearann 's bho m' fhàsaich fhéin" (I have walked from my own territory and land and wilderness)

"Dé chuir fonn is fearann is fàsach agadsa 's mise gun fonn, gun fhearann, gun fhàsach?" (How did you get territory and land and wilderness, when I am

without territory, and land and wilderness?)

Crom goes on to say that it was by his own toughness and swiftness and strength that he got it, to which the boy offers a challenge to put it to the test, and the wrestling would start.

Yet Crom also has another name - Ceann Cruaich, meaning the Head or Chief of the mound. Its equivalent in Welsh is Pen Crug (or Penn Cruc, the earlier version). The 'head' would seem to be a title denoting authority and leadership and is probably connected with the cult of mounds and hills as sacred places, associated with the ancestors and with the sidhe. [See my article 'The People of the Mounds']. Such sidhe mounds were regarded as entrances to the Celtic otherworld lands, magical lands of perpetual youth, feasting and happiness. This is a far cry from the picture we are presented with in the ancient poems of Crom Cruaich.

In Wales, the gorsed was a gathering place on the top of sacred mounds or high places for the giving of judgements. The gorsed of Arberth, in South Wales, is mentioned in the ancient sagas of the Mabinogi. It is said that no-one ever ascended the hill without either receiving wounds, or seeing a miracle, another reference to the duality of positive and negative found in mythology. The gorsed was held in the open air, around a circle of stones; with a larger stone in the middle. The image of Crom and his stone idols comes to mind once again.

This ancient tradition of gathering on hill summits was carried on well into Christian times, with Parliament hills or Law hills to be found all over Scotland. On the Isle of Man the Manx parliament still assembles every midsummer on Tynwald hill, to read out the laws of the land to the people. In Ireland, thousands of pilgrims climb to the

summit of Croagh Padraig in Co. Mayo every year, out of respect for their saint.

In the poem from the Book of Leinster, we are told that:

"Since the rule of Herimon, the noble man of grace There was worshipping of stones Until the coming of good Patrick of Macha" Folklore has much to say about this "worshipping of stones" and this is a huge subject in its own right. Mention is made in the Brehon Laws of 'Ailche Adhartha' or the Stones of Adoration. What I am really interested in here is the mention of Herimon. His name is usually written as Eremon, and he was one of the first sons of Mil who came to Ireland, and took the kingship of the land thereafter. The fifth Milesian king in succession from Eremon was Tighearnmas (whose name means 'lord' or 'noble') who, we are told, was responsible for introducing the worship of Crom Cruaich on Magh Slecht. He was also responsible, according to legend, for the first gold mining in Ireland - the very metal that the stone idol of Crom was encased in. Tighearnmas is said to have perished along with three quarters of his people while worshipping this idol at Samhain:

"To him noble Gaels would prostrate themselves..." and later:

"...they beat their palms, they pounded their bodies wailing to the demon who enslaved them they shed falling showers of tears..."

This all sounds rather exaggerated for effect. We are not told how this 'demon' enslaved them, or why these worshippers should undergo such violent acts of self mutilation. What we are told is that it was the 'noble' Gaels that worshipped here, in other words, those with free status, those who held the Nemed under Brehon law, those upper echelons of society who were admitted to the public ceremonies held by the druids. These were no mere peasant farmers, but noblemen and women, and kings along with them. Crom certainly had quite an aristocratic following!

We are also told, in another part of the poem, the reasons for the prostration, and the offering of the first born as tribute:

"Milk and corn They would ask from him speedily in return for one third of their healthy issue great was the horror and the scare of him."

The Nemedians were forced to offer such a tribute to the Fomorians, and so too were the De Dananns. This would suggest that the Fomorian gods were gods of fertility and of agriculture, to whom appeasement had to be made so that they would continue to provide the sustenance of the harvest. Popular folk belief still retains the idea of leaving offerings out to the daoine maith, the good folk or sidhe, to prevent them stealing the goodness of the milk.

Another poem (4) illustrates the more beneficent aspects of Crom Cruaich, as an earth fertility deity:

Mise a chothaíonn an gas, an phléamh A bheathaíonn a bhfásann ar talamh Ormsa ní thagann aon mheath Is méan an dias throm, an ghéag aibidh (It is I who nourish the shoot, the root Who feed all that grows from the earth I suffer no decay I am the heavy ear of corn, the ripe branch).

Another verse points to further links with the earth, somewhat similar to the Dagda or Dis Pater, an ancestral god that dwells deep within the earth:

Nilim guagach, táim seasmhach Chomh leanúnach le deilbh na ré Is mé bithbhiogadh na talún Atá lonnaithe go doimhin sa chré.

(I do not vacillate, I am steadfast As faithful as the shape of the moon I am the eternal trembling of the earth Deeply lodged in the clay).

All this points to Crom Cruaich being a Fomorian deity, connected with the earth and worshipped at the mounds of the ancestors. He was also a god of agriculture and fertility, to whom tributes were paid. I find it hard to imagine that this idol would have the following of the people if they had to sacrifice their first born children. It is more probable that this involved some sacrifice or ritual killing of livestock, for the purposes of a public feast in which everyone would partake.

If Crom Cruaich was, in fact, a Fomorian deity in origin, why was he worshipped by the Milesian nobles? My own theory on this is that he was such a popular deity, with such a hold over the pre-Milesian peoples of Ireland, that his worship could not possibly be stamped out. Instead, the Milesians simply absorbed him into their own pantheon, and at the same time usurped his site as their own, with their own druids taking power and control over the ceremonial proceedings.

We can recall that after the battle with Saint Patrick, the twelve stone idols were said to have been swallowed up by the earth, as far as their heads. I feel this is more than simply a poetic description for the site falling into ruin and abandon. There is the connection between the earth and the reverence for sacred mounds as dwelling places of the ancestors, who are themselves guardians of the land, responsible for its fertility and the provision of food.

The symbolism may go even deeper than this. The swearing of an oath would be put to the test by something like: "If I swear false, may the seas rise up, may the sky fall on my head, may the earth swallow me up". Clearly, being swallowed up by the earth was something that filled any Celt with dread. If the earth had swallowed up Crom Cruaich and his idols, that might have been the end of it. And yet, the earth did not cover them completely, but left the heads, the most important part, exposed; the part which denotes authority, rulership, chieftainship - from which Cenn Cruaich, the Head of the Mound, takes his name, and from which, "by hook or by crook" he will not be forgotten!

Hinduism

Hinduism is a religion with various Gods and Goddesses. According to Hinduism, three Gods rule the world. Brahma: the creator; Vishnu: the preserver and Shiva: the destroyer. Lord Vishnu did his job of preserving the world by incarnating in human forms in times of crisis.

The three Lords that rule the world have consorts and they are goddesses too. Consort of Brahma is Sarasvati; goddess of learning. Vishnu's consort is Lakshmi; goddess of wealth and prosperity. Shiva's consort is Parvati who is worshipped as Kali or Durga.

Besides these Gods and Goddesses there are a number of other Gods and Goddesses. To name a few of them, there is Ganesh; who has an elephant's head and he is also a son of Shiva and Parvati, Hanuman; who is an ape, Surya; Lord of sun, Ganga Ma; Goddess of river Ganges; Samundra; Lord of the sea, Indra; king of the Gods (but he isn't an important God), Prithvi; Goddess of earth, Shakti; Goddess of strength. The Hindus call their Goddesses 'Ma' meaning mother. Some gods have more than one name. Shiva is also known as Shankar, Mahadev, Natraj, Mahesh and many other names. Ganesh is also called Ganpati. God Vishnu incarnated 10 times to do his job and in his every appearance he had a different form which are also worshipped as Gods. Among his appearances, he appeared as Rama, Krishna, Narsimha, Parsuram and Buddha. Krishna also has different names, Gopal; Kishan; Shyam and other names. He also has other titles with meanings like 'Basuri Wala' which means the flute musician and 'Makhan Chor' which means the butter stealer. There are also Gods who can change their forms, for example: Parvati can change into Kali or Durga.

Not all of these Gods are worshiped by all Hindus. Some Hindus worship only Vishnu. Others worship only Shiva. Others worship only the Goddesses and call these Goddesses collectively as Shakti meaning strength. Many of these Goddess worshippers worship Parvati in her images as Kali or Durga. People who worship Shiva or Vishnu also worship characters and images connected with these Gods. Vishnu

worshippers (Vaishnavites) also worship his appearances. Shiva's worshippers (Shaivites) also worship images of bull called Nandi, who was Shiva's carrier and a unique stone design connected to Shiva. There are also Hindus who worship all the Gods. There are some Gods who are worshiped all over India like Rama and Krishna and other Gods who are worshiped more in one region than the other like Ganesh who is worshiped mainly in west India. Hindus also worship Gods according to their personal needs. People who engage in wrestling, body building and other physical sports worship Hanuman, who in Hindu legends was an ape with lot of physical strength. Businessmen worship Lakshmi, Goddess of wealth.

Though these Hindus worship different idols, there are many Hindus who believe in one God and perceive in these different Gods and Goddesses as different images of the same one God. According to their beliefs idolatry is the wrong interpretation of Hinduism.

Hindus believe in reincarnation. The basic belief is that a person's fate is determined according to his deeds. These deeds in Hinduism are called 'Karma'. A soul who does good Karma in this life will be awarded with a better life in the next incarnation. Souls who do bad Karma will be punished for their sins, if not in this incarnation then in the next incarnation and will continue to be born in this world again and again. The good souls will be liberated from the circle of rebirth and get redemption which is called 'Moksha' meaning freedom. Hindus normally cremate their dead ones, so that the soul of the dead would go to heaven, except in a few cases of Hindu saints, who are believed to have attained 'Moksha'.

The main Hindu books are the four Vedas. They are Rig Veda, Sama Veda, Yajur Veda and Atharva Veda. The concluding portions of the Vedas are called Upanisads. There are also other holy books like Puranas, Ramayana, Mahabharata etc. The different Gods and Goddesses in the Hindu mythology are derived from these books. Ramayana and Mahabharata are the most popular Hindu books.

The main story of Ramayana is the story of Lord Rama. Rama was born in a royal family and was supposed to be the king, but because of his step-mother, he was forced to exile from his kingdom for fourteen years. During this period his consort Sita was kidnapped by a demon called Ravana, who was king of Lanka. Rama with the help of his brother, Lakshman, and an army of monkeys under the leadership of Hanuman, rescued Sita. Many Indians believe that the present day Sri Lanka was then the kingdom of Lanka.

Mahabharata is a family epic. In this epic the Pandva family and the Kaurav family who are cousins fight with each other for the control over a kingdom. Kaurav family, which consisted of 100 brothers rule an empire. The five Pandva brothers ask for a small kingdom which belongs to them. The Kauravs refuse to give the Pandvas the kingdom so there is a war between the Pandvas and the Kauravs in which it is believed that all the kingdoms of that period in India took part. In this war the Pandvas, with the help of Lord Krishna win the war. Before the commencement of the war, while the two armies are facing each other, one of the Pandva brothers Arjun gets depressed. Arjun is depressed because he has to fight against people whom he knows, loves and respects. At this point Krishna, (who was also a king of a kingdom, and participated in this war only as the chariot driver for Arjun) convinces Arjun to fight. Krishna lectures Arjun about life, human beings and their religious duties. He explains to Arjun that he belongs to a warrior caste and he has to fight for that's his destination in this incarnation. Those chapters in the Mahabharata which are Krishna's discourses on religious philosophy are called Bhagvad Gita. Because of its importance the Bhagvad Gita is considered as a separate holy book. Another Hindu holy book that deals with religious duties is 'Law of Manu' or the 'Dharma Shashtra'.

In the wars that occur in the holy books, as in Mahabharata, the different sides had different war weapons which had characters similar to

modern day war weapons. In some stories the traveling vehicles were normally birds and animals. But these animals and birds had features similar to modern day aircrafts. There were even aircrafts with over velocity of light. The main war weapons were bows and arrows. But these arrows were more like modern missiles than simple arrows. These arrows were capable of carrying bombs with destructive power similar to modern day chemical, biological or even atom bombs. Other arrows could be targeted on specific human beings. There were even arrows capable of neutralizing other arrows, similar to modern day anti-missiles.

Hindus have many holy places. Badrinath, Puri, Dwarka and Rameshwaram are four holiest places for the Hindus. Other holy places are Varanasi, Rishikesh, Nasik, Pushkar, Ujjain and other places. Some rivers are also holy to them. Among them are Godavri, Yamuna and above all Ganges which the Indians call Ganga. Another holy river is Sarasvati and it is invisible. Hindus also worship and respect some animals and birds like cobra, apes, peacocks and cow. Hindus also respect some trees and bush trees. The famous and the most respected bush tree is Tulsi.

Some of the Hindu customs, which exist or existed, do not have their bearing in Hindu scriptures but became part of Hinduism in different ways and fashion. For example, the Hindus see in cow a sacred animal. Religiously there is no reason to see cow as sacred and it is believed that cows were made 'sacred' to prevent their slaughter during periods of droughts and hunger. Cobra worship also is not found in Hindu scripts. This custom became part of Hinduism when some Indian tribes who use to worship cobra adopted Hinduism. Burning of the widow on the dead husband's pyre also has no religious justification. This custom, outlawed in 1829, was probably brought to India by the Scythians invaders of India. Among the Scythians it was a custom to bury the dead king with his mistresses or wives, servants and other things so that they could continue to serve him in the next world. When these Scythians arrived in India, they adopted the Indian system of funeral, which was cremating the dead. And so instead of burying their kings and his servers they started cremating their dead with his surviving lovers. The Scythians were warrior tribes and they were given a status of warrior castes in Hindu religious hierarchy. The different castes who claimed warrior status or higher also adopted this custom.

There are four castes in Hindu religion arranged in a hierarchy. The highest caste is Brahman, and they are the priest caste of Hinduism. After them are the Kshatriya, who are the warrior castes. After them are the Vaishya caste, who are business people. And after them are the Sudra, who are the common peasants and workers. Below these four castes there are casteless, the untouchables. The four castes were not allowed to have any physical contact with the untouchables. Each caste is divided into many sub-castes. The religious word for caste is Varna and for sub-caste Jat or Jati. But sometimes in English the term caste is used in both cases. Religiously, people are born in a caste and it cannot be changed. Each caste has some compulsory duties, which its members must do. Each caste has professional limits which decides what profession each caste can follow. Each caste members can have social relations only with its caste members. Religiously this includes marriage and even eating only with caste members. Please note that socially the caste system is different from the religious form of caste system.

How did Hinduism originated is a difficult question. The accepted theory is that Hinduism was evolved after the historical meeting between the Aryans and Dravidians. Some claim that Hinduism is mainly an Aryan culture whereas the others claim that it is mainly a Dravidian culture. Religiously the Vedas were given by Brahma. Before Hinduism there existed another religion in India called Brahmanism and its followers were called Brahmins. The Brahmins were

the spiritual and moral guides of the Indian society. The members of this religion were a close sect and others could not join it. The Brahmins slowly started accepting others into their religion and so was created Hinduism which included in it the customs which aren't the part of the Vedas. One of the reasons the Brahmins accepted others to their religion was the fear to lose their status as moral guides to priests of a new religion that started in India, namely Buddhism. The Brahmins even accepted Buddha as a Hindu God and part of his teachings and philosophy like non-violence into their religion.

CERDIC AND ARTHUR

by
JOHN LESSLIE HALL

Hengist went off to All-Father's keeping, Wihthil's son, to the Wielder's protection, Earl of the Anglians. From the east came, then, Cerdic the Saxon a seven-year thereafter; The excellent atheling, offspring of Woden Came into Albion. His own dear land Lay off to the eastward out o'er the sea-ways, Far o'er the flood-deeps. His fair-haired, eagle-eyed Liegeman and son sailed westwardly, O'er the flint-gray floods, with his father and liegeman, O'er the dashing, lashing, dark-flowing currents That roll and roar, rumble, grumble Eastward of Albion. Not e'er hath been told me Of sea-goers twain trustier, doughtier Than Cerdic and Cynric, who sailed o'er the waters Valiant, invincible vikings and sea-dogs Seeking adventure. Swift westwardly, O'er the fallow floods, fared they to Albion, Would look for the land that liegemen-kinsmen Of Hengist and Horsa and high-mooded Aella And Cissa had come to. Cerdic was mighty, Earl of the Saxons. His excellent barks, His five good floats, fanned by the breezes, Gliding the waters were wafted to Albion, Ocean-encircled isle of the sea-waves, Delightfullest of lands. Lay then at anchor The five good keels close to the sea-shore; The swans of the sea sat on the water Close by the cliff-edge. The clever folk-leader Was boastful and blithesome, brave-mooded Saxon, Said to his earlmen: "Excellent thanes True-hearted, trusty table-companions, See the good land the loving, generous Gods have given you: go, seize on it. I and my son have sailed westwardly,

To gain with our swords such goodly possessions As Hengist and Aella did erstwhile win On the island of Albion. On to the battle, The foe confronteth us." Folk of the island, Earlmen of Albion, angry-mooded, then, Stood stoutly there, striving to hurl them Off in the ocean east to the mainland, Back o'er the billows. Bravely Albion's Fearless defenders fought with the stranger Then and thereafter: early did Cerdic See and declare that slowly, bloodily, And foot by foot, must the folk of the Saxons Tear from the Welsh their well-loved, blithesome, Beautiful fatherland. Brave were the men that So long could repel the puissant, fearless Sons of the Saxons that had sailed o'er the oceans To do or to die, doughty, invincible Earls of the east. The excellent kinsmen, Father and son, scions of Woden, Burned in their spirit to build in the south the Greatest of kingdoms: 't was granted to Cerdic To be first of the famous folk-lords of Wessex, Land-chiefs beloved; to lead, herald the World-famous roll of the wise, eminent Athelings of Wessex, where Egbert and Ethelwulf, Alfred and Edward, ever resplendently, Spaciously shine, shepherds of peoples, Excellent athelings, and Athelstan, Godwin And Harold the hero, helms of the Saxons, Have their names written in record of glory In legend and story, leaving their fame as an Honor forever to England, peerless Mother of heroes.—The men of the east Slowly, bloodily built a kingdom Where Aesc and Aella not e'er had been able To bear their banners, though both these athelings Were in might marvellous, mood-brave, heroic Leaders of liegemen.—Beloved of the Welsh Was the atheling Arthur, excellent, valiant Lord of the Siluri-

ans, land-prince, warrior Famed 'mid the races. He rued bitterly That father and son, Saxon invaders, To the left and right were wrestling, tearing From races no few their fond-lovèd, blood-bought Homesteads and manors, were hacking and sacking Folk of the southland, and far westwardly Had bitterly banished the best of the heroes And earlmen of Albion. Arthur was mighty, Uther Pendragon's offspring belovèd, His fame far-reaching. Afar and anear then, All men of Albion honored and loved him; Sent over Severn beseeching the mighty Silurian leader no longer to tarry In crushing the foemen, but quickly to drive them Back to their bottomless bogs in the eastward O'er the rime-cold sea; said wailingly:

"The fierce, pitiless folk of the eastward, Mighty, remorseless men of the waters, Treacherous, terrible, will take speedily Our name and nation, and naught will be left us But to dare and to die." The doughty, invincible Atheling Arthur, earl of Siluria, Offspring of Uther, early was ready; Feared not, failed not, fared on his journey Seeking for Cerdic. Severn's waters Saw him and laughed, little expecting That Arthur the king and the excellent knights Of the Table Round, with troopers a-many, Would suffer the foemen to seize and possess the Lands of Siluria, would let the remorseless, Implacable, pitiless pagan and heathen Sail over Severn; not soon did it happen While Arthur the atheling his earth-joys tasted Here under heaven. That hero was brave, Great, all-glorious: God fought for him: Nor Cerdic nor Cynric could soon injure that Hero of Heaven; his horrible destiny Wyrd the weaver wove in her eerie, Mysterious meshes, mighty, taciturn Goddess of gods: she gives whom she will to Speed in the battle. Brave-mooded Arthur, Offspring of Uther, was eager for glory, Peerless of prowess: proudly, dauntlessly Fought he for Albion. Not e'er heard I Of better battle-knight, more bold, fearless, That sun ever shone on: the sheen of his glory With lustre illumined the land where his mother Gave birth to the bairn; and broad, mighty, Spacious his fame was; his splendid achievements Were known to all nations. None could e'er dare to Cope with that hero, till the conquering, dauntless Earl of the Anglians, ever-belovèd Founder of freedom and father of kings, O'er the seas sailing, slowly, bloodily Buildd the best and broadest of kingdoms Heroes e'er heard of. The heart of king Arthur Was sad as he saw the Saxon invader How, foot by foot, forward, onward, He ever proceeded, eastward, westward, Far to the north, founding and building A kingdom and country to crush and destroy the Land that he long had lived for, thought for, Fiercely had fought for. Famed was Arthur, Wide his renown; but Wyrd the spinster Taketh no heed of hero or craven; Her warp and her woof she weaveth and spinneth Unmindful of men. The mighty war-hero, Atheling Arthur, set out on his journey, Laid down his life-joys; the belovèd folk-lord's Feasting was finished. Unflinching, fearless, Doomed unto death, dead on the battle-field Fell the brave folk-prince. Foul was the traitor, Hated of heroes. The hope of his countrymen Sank into darkness; for dead was Arthur, The last and the best and bravest of Albion's Athelings of eld. Not ever thereafter Could the Welshman withstand the sturdy, mighty Tread of the Saxon as tramping, advancing, Onward he went, eastward, westward, Far to the northward: none withstood him, Now Arthur was lifeless; he alone was able To stay for a moment that sturdy, mighty, Invincible march.—The valiant, doughty Kinsmen of Cerdic, conquering earlmen, Forward then bare bravely, unfalt'ringly, Daringly, dauntlessly, the dragon of Wessex Fuming and flaming; fearlessly bare it Northward, eastward, on to the westward, O'er Severn and Thames and Trent and Humber And east oceanward, till all the great races Of Albion's isle owned as their liegelords The children of Cerdic, sire of kings and Founder of freedom. Few among athelings Were greater than he, gift-lord eminent, Wielder of Wessex; the wise-mooded, far-seeing, Brave-hearted folk-prince buildd his kingdom As a bulwark of freedom. His brave, high-hearted

Table-companions, trusty, faithful Liegemen and thanes, leaped to his service In peace and in war: well did they love him, Bowed to his bidding; blithely followed him Where the fight was fiercest; would fall in the battle Gladly, eagerly, excellent heroes, Ere they'd leave their dear lord alone on the battle-field, Bearing unaided the onset of foes and The brunt of the battle. The brave ones were mindful Of the duties of liegemen; dastardly thought it To flee from the field while their fond, loving Leader and liegelord lingered thereon Dead or alive; deemed him a nidering Who stood not stoutly, sturdily, manfully Close to his lord as he led in the battle, Facing the foemen. The free-hearted earlmen Minded the days when their dear-honored liegelord Feasted the throngs of thanemen-kinsmen In the handsomest of halls heroes e'er sat in 'Neath dome of the welkin. Well they remembered How their lord lovingly lavished his treasures On all earlmen older and younger, Greater and lesser: 't were loathsome treason To leave such a lord alone in the battle, With a foe facing him. The folk-ruler mighty King-like requited them with costliest gems, Most bountiful banqueting. The brave-hearted man Buildd his kingdom, broadly founded it Northward, eastward, on to the westward, South to the seaward. He said tenderly, Cerdic discoursed, king of the Saxons, Father of England: "Old, hoary is Cerdic your king, kinsmen-thanemen, Warriors of Wessex. Well have ye served me, Ye and your fathers. I yet remember How, ere age came on me, I ever was foremost In deeds of daring, in doughty achievements, In feats of prowess. I fought valiantly Alone, unaided, with only my faithful, Well-lovèd sword, and swept away hundreds Of earlmen of Albion: now age, ruthless, Horrible foe of heroes and warriors, Hath marred my might, though my mood is as daring, My spirit as stout and sturdy as ever In years of my youth. I yearn in my soul, now, To cross over Severn and cut into slivers The wolf-hearted Welshmen. Well-nigh a forty Years in their circuits have seen me a-conquering Here under heaven: from hence, early I go on my way. Woden will bid me To the halls of Valhalla, where heroes will meet me, Gladly will seat me 'mid the glory-encircled Heroes of heaven. In my heart it pains me To feel my war-strength fading and waning And ebbing away. Would I might leap now Like a king to the battle, not cow-like breathe out my Soul in the straw. The son of my bosom, Cynric my bairn, bravely will lead you When I am no more: he ever hath proved him A bold battle-earl. My blade I will give him, Sigbrand my sword: he hath served me faithfully Sixty of winters: well do I love him, Bold-hearted battle-brand." The brave earlmen, then, Shouted lustily, loudly commending The words of good Cerdic. Cynric they loved, too, Son of the hero; themselves had beheld him How valiant, adventurous, invincible, king-like He ever had borne him, since erst he landed To fight, with his father, the fierce, implacable, Wolf-hearted Welshmen: well did they love him, And oft on the ale-benches earlmen asserted That, when good king Cerdic, gracious, belovèd Ward of the kingdom, went on his journey, Laid down his life-joys, his liegefólk would never Find them a folk-lord fonder, truer, More honored of all men, than atheling Cynric Surely would prove him. Shouted they lustily, "Wes hael, wes hael! hero of Wessex, Cerdic the conqueror," clanging their lances And beating their bucklers, bellowed like oxen, Blew in their shields, shouting, yelling Glad-hearted, gleefully. The good one discoursed, then, Cerdic the king said to his liegemen (Henchmen all hearkened): "Hear ye, good troopers, Of Sigbrand my sword. I said he was trusty, And bitter in biting. I brought him to Albion Far from the eastward. I fared, long ago, East over Elbe and Oder and Weser And thence to the northward, never wearying, Greedy for glory; 'mid the Goths found it, Old, iron-made, excellent sword-blade, Weland his work. Well I remember How I heard high-hearted heroes and athelings, My true-hearted troopers, tell how a dragon, His cave guarding, kept there a treasure Age after age; how earls of the eastward Said that Sigbrand, the sword-blade of Hermann, Was kept in that cave covered with magic,

Encircled with sorcery, secretly guarded, Bound with enchantments. I boldly adventured A grim grapple with that grisly, terrible Fire-spewing dragon, to fetch to the westward The well-lovèd, warlike, wide-famous brand Of Hermann the hero. I hied o'er the rivers And off to the eastward: earls of those lands there Laughed when they learned that a lad from the westward Would dare the great dragon that had daunted their fathers Five hundred winters. I fared eastward then, Met with the monster, mightily smote him, To earth felled him; flames of battle Horribly hurled he, hotly he snorted, Would seethe me in poison. With the point of my blade I proudly did prick him. Prone he fell forward, Dead lay the dragon. His den was no more A horror to heroes; hastened I in, then, To joy in the sight of jewels and treasures And song-famous swords that had slept on the wall there From earliest eras, edge-keen, famous, Magic-encircled swords of the ancients, Old-work of giants. With joy, saw I World-famous Sigbrand, sword-blade of Hermann, Men-leader mighty, matchless battle-knight, Hero of Germany. I hastily seized it

All rusting to ruin; the rime-carved, ancient Sword of the hero was soon hanging then Safe at my side: it hath served me faithfully Sixty of winters, well-tried, trusty Friend-in-the-battle. When I fare, troopers, Hence to Valhalla, high-hearted Cynric, My fond-lovèd son, folk-lord of Wessex, Will take up the brand borne by his father And carve out a kingdom clean to the northward and Wide to the westward; the Welshman will cower And shudder and shake, as the shout of the Saxon Frightens afresh forest and river And meadow and plain. I shall pass on my journey Early anon: old and hoary, Death will subdue me. Dear young heroes, Do as I bid ye. Bear ye onward The banner of Wessex. Wyrd will help you If doughty your valor. I dare to allege it, That the gods have given this goodly, bountiful Land of Albion to the liegemen and children Of Cerdic the Saxon; seize, hold to it Forever and ever. Ye early will see me Lorn of my life-joys, lying unwarlike, Dead in my armor. I urge you, good heroes, To build me a barrow broad-stretching, lofty, High on the cliff-edge, that comers from far May see it and say that so did Angle-folk Honor the atheling that erstwhile led their Fathers of old in founding a kingdom."

Asatru and Culture

Many people of our time are spiritually/culturally rootless. They don't know any more where they came from or where they are going. They don't know what place they should take in life or why they are even alive. This rootlessness leads to uncertainty and to fear of members of other cultures who themselves have not yet lost contact with their roots. In the end there comes intolerance and aggression against all foreigners and all who are different.

This crisis of values is the fault of the monotheistic religions, who promote their false doctrine as the sole religious truth, and, being a universal/world religion, can give the individual no security in their own culture. Through their missionary practices the universal religions act as destroyers of individual cultures.

Among the Germanic and Celtic peoples one was always aware of belonging to an ancient culture and tradition that leads back to the Gods of most ancient period. This tradition gave the individual support and self-confidence. The tradition was also something one would carefully develop further, and transmit to one's offspring. For this reason vast numbers of old folk-customs have survived until today, although most people no longer know the origins of the customs.

It makes no sense to take a religion out of the cultural background of its origin and regard it in isolation.

In the Germanic Folk-Community, cultural traditions which are threatened with extinction are cultivated and taught. To learn old cul-

tural traditions and to create cultural artifacts is an activity that brings joy and enrichment. So, for example, we sew for ourselves festival clothing out of natural materials, similar to that worn by Heathens in the pre-Christian period, we sing songs from medieval times, we play reconstructed historical musical instruments, perform old cult-dances, or use the Gothic script.

The person who cultivates his own culture will have the necessary self-confidence which will enable him to understand and accept the culture of other ethnic groups. Only in this way can Heathen tolerance be promoted, and people be motivated to creative action. Culture was not given by Christianity to the Heathen 'barbarians'. In fact, Christianity destroyed invaluable cultural artifacts of the Heathens. Louis the Pious, for example, destroyed wagonloads of manuscripts with Heathen contents which his predecessor had carefully collected. Other cultural elements were changed in meaning and taken over by Christianity.

From the Introductory Booklet of the Germanic Glaubens-Gemeinschaft (Germanic Faith-Community), an Asatru group founded Germany in the year 1907. Written by: Geza von Nemenyi. Translation from the German by: N. I. Annakindt

ODINISM

by Wodensson (David Lane)

An objective study of history will show beyond dispute by rational men that religion has been a major, if not the major, force in shaping our conditions and destiny. A religion can preserve or destroy a people, depending primarily on its structure and the motives of its agents. Fundamental to any religion is its Gods, God, or Goddesses. They are what distinguish the religious entity from the secular. The belief that one serves the will of whatever higher power the "Gods" represent is a motivational force that has inspired both men and women to perform acts above and beyond the ordinary. Indeed, many have made the ultimate sacrifice, their lives, in service to the will of the Gods.

As one who has made his reason for existence the preservation of his own race, I've given literally thousands of hours of study and reflection to the religious teachings affecting the Aryan race. In this treatise, I'd like to show why I believe in a higher power which men call "God", and why Odinism is the best representation of that power. In other articles I've shown why a biblical religion is incompatible with racial survival, so that won't be the subject here, other than to briefly summarize:

First, prior to biblical, the Aryan race was secure in its nations and existence, as well as dominant throughout the known world. Today, after nearly 2,000 years of biblical religion, including inquisitions, the dark ages, the slaughter and murder of millions in the name of Jesus, the Aryan race faces near certain extinction. The effects must now outweigh the "could have beens" and "would have beens".

Second, a Folk preserving religion must follow a God of the whole Folk, not a personal God of personal advantage.

Third, a Folkish religion must teach fertility, not "sex is sin" and woman hatred (as Paul in I Corinthians 7:1, John in Revelation 14:4, and Jesus in Matthew 5:28). I could continue, but the purpose is to promote my religion, not attack others.

I've been asked why, considering my judgments regarding biblical religion, that I don't endorse the atheistic concept known as the Church Of The Creator. I've expressed admiration for those portions of COTC teachings which seem valuable, but I'm not an Atheist any more than a Theist or biblical religionist. In the tradition of the an-

cients, and of many great thinkers of our race, I am a Deist. Echoing the words of far greater thinkers than myself, I see an intelligent motivating force throughout the universe and behind Nature's Laws.

Our Norse Forefathers, in uncompromising intellectual integrity, admitted that there are things as yet beyond our understanding. Eternity, infinity, the origin of matter, energy, and species, are still subjects of inquiry today. As in other religions, nations, and teachings, our Odinist Forefathers used symbols to represent abstract concepts. Allfather represented the unknowable mysteries of infinity and eternity.

However, unlike the practitioners of priestcraft in biblical religion, Odinists did not, and do not, pretend to speak for "God". The Gods speak to man or woman directly through the evidence of Nature's Laws. The whole purpose of priestcraft is to allow the priest, or the people he represents, to control or have power over others. The power of the pulpit and of "Divine Right to Rule" rests on the words "God said", and a claim of superior access to God. Odinists denounce the whole philosophy of one man having power of compulsion over others.

To Odinists, the Gods and Goddesses with names such as Woden (English version of Odin), Thor, Frigga, and Sif, represent forces of Nature, fertility, and noble ancestors. They provide linkage between past, present and future. Their deeds are parables teaching courage and other Aryan virtues. Even a treacherous God like Loki teaches a lesson in the dangers from internal subversion.

Regarding "belief" in a God, or a motive intelligent force throughout the universe, let's again define the word belief. Belief can be blind faith, which is a mark of ignorance, and which allows the adherent to be led anywhere like sheep to the slaughter. A constructive belief is a conclusion based on the best available evidence, where such evidence is insufficient to warrant a statement of fact. I "believe in the God of my understanding, but to make a statement of fact or demand that others conform to my belief would be intellectually dishonest.

The biblical religionists (sometimes called creationists) and the evolutionists have quarreled for many years over their beliefs. As usual, no one considers other alternatives such as intelligent guidance in an evolutionary process, or a kind of genetic engineering, or other possibilities. To the limits of my capabilities, I've tried to find a possibility of evolution as an answer for all life. But, it simply won't work without intelligent intervention. I've read many volumes on evolution and biology. Nowhere can I find an adequate explanation for the development of male and female of the same species. Throughout all the lengthy dissertations on cellular divisions and the growth of ever more complex organisms, there is never a rational acceptable explanation of when the first man fertilized the first woman, or how they developed separately, yet complimentary and in need of each other. Furthermore, modern geneticists tell us that a race of people cannot descend from one couple because the inbreeding would destroy them. So, we are faced with the necessary premise that numerous couples of identical men and women evolved at the exact same period in the eternity of time.

Darwinian evolutionists tell us that White people are merely Negroes who migrated north from Africa eons of time ago, and there, in the cold northern climes, we evolved light skin, hair and eyes. Yet, by their own teachings of natural selectivity, the first thing we should have developed is fur to protect us from the cold. Blue or green eyes, fair skin, or light hair are not profiles of needs or characteristics developed as defense against cold climate.

One could continue almost endlessly on the problems with the theory of evolution as a random circumstance guided only by natural selectivity and survival of the fittest. But it seems the evolutionists have become as doctrinaire as the biblical religionists, so why beat one's head against the wall. We should all agree that we are subject to Nature's Laws.

There are many other reasons to consider Odinism, some concrete, some abstract, some esoteric.

Having studied the works of Carl Jung, I believe the old Gods are a potential colossus within our collective subconscious. The old Gods and the old religion were exclusively ours, and thus, relate to our race-soul. Through the myths and legends we find a link to our past, and a rudder for our floundering racial vessel.

We shall find it necessary to use the vehicle of religion to expound our message of racial survival. It is exceedingly difficult for our enemies to deny that the worship of the old Gods is a bona fide religion, since it has a history of at least several thousand years. Here one might also consider that in the courtrooms of the occupational government a "religion" without a God will soon be judged not to be a religion, and outside the governmental guarantees of religious freedom.

Odinism has the authority of antiquity. Despite 2000 years of persecution, such as Charlemagne's beheading of 5000 Odinists before the Pope, Odin yet lives in our hearts. The rich and powerful symbolism stirs our racial souls.

Odinists are not intolerant. Like others, we expound our beliefs, and that naturally involves pointing out the errors in the beliefs of others. But we do not excommunicate kinfolk of other beliefs from our company, as long as they share our goal of racial preservation. We would not "slay all those who would not have our God reign over them" as the followers of another religion have done to us and our kinfolk by the millions.

Robert Jay Mathews was an Odinist, and the finest man I've known. In Valhalla he waits for those who fight for the life of the Folk. I don't think he cares if you are a Creator, a Christian, or an Odinist, but only that you are White and Proud.

But for my part, his Gods are the Folk's Gods, and they are my Gods.

-Wodensson

Armanism And The Listian Ideals

By: J.H.M. Walvater

Guido Von List

No other German occult movement of the late 19th and early 20th century has been more falsified than Guido Von List and his ideology of Armanism. This article will, it is hoped, help to acquaint the exact nature and extent of the Listian ideas.

Who was he? This mysterious man, who provided the blend of his ideas that flowed via "The Thule Society" into Nazism, Vegetarianism, Ecology, Anti-Industrialisation, appreciation of prehistoric monuments and natural cycles. Although List had a pertaining interest in controlling and manipulating information concerning his person in public. There still exist some rare documents and biographies where the whole Armanen movement is introduced and unveiled. Some more dubious than others.

Guido Karl Anton List was born in Vienna on 5 October 1848. The List family was Catholic, and one can also presume that Guido was raised in that catholic sacrament. There is some evidence from the time of adolescence that shows that he was fascinated by his native Austria and his city Vienna. This principal interest of his, led him later to work on his first book, *Carnuntum*, a historical novel based on his vision of the Kulturkampf between the Germanic and Roman world at the Roman City of Carnuntum, the year 375 CE. The most important influences on List's development at this time was provided

by the nationalist and Pan-German cultural and political groups whose attention had been drawn to him by the publication of *Carmuntum*. These associations of people of German ancestry and language in the multiracial Austrian Empire, whose aims included the promotion of Germanic culture and language and the eventual political union of Austrian Germans with the greater German Empire. The combination of racial doctrines and occult nationalism clearly anticipated ariosophy, as indeed List did believe that in a future Germany all positions of status and professions may only be practised by Germans of the purest Aryan blood; each family was to keep a genealogical record attesting to his purity; patriarchalism and male inheritance was to strictly followed; Ario-Germans were to be relieved of all wage earning tasks; strict racial and martial laws were to be observed; a new feudalism and pagan religion was to be developed.

The racial theories of List were mostly adopted from Helena P. Blavatsky and Theosophy. Plus other Pan-German nationalists around him and from younger colleague Hans von Liebenfels. List became a well-known and respected author and artist among the Austrian German nationalists, and he was to remain a part of the traditional cultural and racial establishment throughout his whole life. In the latter part of his life.

List underwent an extreme procedure for cataracts. For eleven months his eyes were bandaged, and in this virtual state of blindness and utter darkness. List said to have been enlightened with regards to his own words. At this time, List's occult vision seem to endure a major synthesis. Short after he regained his eye-sight, his ideas underwent their final synthesis. By this time *Das Geheimnis der Runen* (The Secret of the Runes) was published and the Guido-von-List-Gesellschaft (Guido-von-List-Society) was founded. His ideas were also seminal in another respect: he considered that the enforced conversion of the Germans to Christianity led to the setting up by the priest kings of secret societies to maintain their arcane heritage. Occult people regarded that this Armanist restoration would take place at the end of the Christian epoch, wherein the Papacy would be extinguished and Germanic empire would extend over the Earth. The Armanist Millennium was at hand. It was this mystic inheritance that both The Thule Society and later the elite Wewelsburg SS community laid claim to and promulgated. Throughout the years of World War I, his fame grew stronger. But the war took its toll over the elderly Guido. Within a few months after the end of the war, List died in Berlin, on May 17 1919. His body was cremated and placed in an urn in his native Vienna in Lower Austria.

Armanism

The Armanic ideology derive from three cosmic principles. Those cosmic processes viewed List as eternal and heedless of the existence of humanity. All his other principles, conclusions, and mystical interpretations could also be deduced from these three:

I. zweieinig-zweispältige Zweiheit (The bifidic-biune dyad)

II. dreieinigdreispältige Dreheit (The trifidic-triune triad)

III. vieleinig-vielsäpältige Vielheit (The multifidic-multiune multiplicity)

Armanism is based upon paradoxes, seeming contradictions. Especially in the formula which seems reminiscent to the early Christian theologising over the nature of the Trinity. But List is going in other directions with those paradoxes. A derivative principle of zweieinig-zweispältige Zweiheit is the idea that "matter" is actually condensed "spirit". It therefore follows that there is no essential difference

between "spirit" and "matter"; the only difference lies in the circumstances or conditions in which this singular essence finds itself. However, List comes to terms with this paradox by claiming this condition also has reality and cannot be ignored. So the Armanist must come to terms with both extremes, and by seeking a balance between them.

The Armanic paradigm is equally insistent upon the necessity for material anchors - the body, the race, nature, and so on - in order to maintain this spirituality in reality. The balancing factor is also found in the process itself in dreieinigdreispältige Dreheit. Whereas the former principle was rather static in structure, the threefold process is cyclical and dynamic. For thus the three balances the two. The most important corollary of the trifidic-triune triad is found in List's distinctive formula:

Entstehen-Sein-Vergehen zum neuen Entstehen (Arising-Being-Passing away to new Arising). It indicate the eternal evolution and return in a cyclical pattern, with each cycle building organically on the previous one. In other words, one see birth-life-death/rebirth repeated in a organic model of thecosmos into eternity.

Vieleinig-vielsäpältige Vielheit, is a concept to synthesise the virtual valences of manifestation in the natural/organic world into a coherent wholeness. Wherein current holistic thought, the multiplicity is reconciled in a similar way, not with "unity", but rather a "wholeness" model. This allows for genuine multivalence in manifestation without necessarily having to judge one form to be superior to or prior to another.

Armanism is also concerned with so-called "sociological mysteries" - that is, the occult aspects of the origins of the social and racial order - and the magical ways in which to renew the "lost knowledge".

This is also true for the revival of archaic religions such as Wicca, Druidism or Odinism/Woutanism. It was List's general contention that the practices and beliefs of the Armanen were not wiped out by Christian filth, but rather were incorporated into the Christian tradition - and thereby survived. The result is a traditional environment in which all of the profound secrets of the ancient Armanen can be found in different Christian ceremonies and architecture. In my honest opinion, there is a small doubt that all of these areas contain some indigenous pre-Christian tradition. Nevertheless, our own Christmas and Eastern traditions of pagan lore and custom were adopted methods of uncovering these occult facts.

A theology within the doctrines of Armanen, was also to tripartite with various triads, such as Woutan-Wili-Weh: Woutan-Donar-Loki: or Freya-Frouwa-Helia, all of which were actually interpreted as figures representing the birth-life-death process. Guido's ultimate wish was to establish a society based in agrarian principles ruled by a hierarchised and enlightened order of Armanen. His concept of the religion of Woutanist included a close identity with one's folk and race as logical sequence of the closeness to nature and striving to live in accord.

The importance of the runes was essential to List. By means of his runic knowledge could read virtually all the "suppressed" symbols and signs of the past. His particular runic system, which he seems to have at least in part innovated himself, enabled him to interpret runically every glyph, graph, name, symbol, icon or image put before him. This amounted to a mystical system in which sound symbols were correlated with geometrical shapes. Beyond the basic correspondences between sounds and runic shapes, List added the refinement of a system he referred to as kala. Poetry in which one and the same text could conceal two completely different message, whose obvious sense (understood by everyone) would actually be secondary, while the concealed sense (kala) would contain the only real, secret message for the men of knowledge. Using a method of calculating, the sixteen permutations of the moon, and of determining the esoteric value of syllabic units of sound as they go through similar cyclical permutations. In this

system, each runic sound is put through a threefold permutation in order to yield its hidden meanings on three distinct levels - the levels of arising, being, and passing away to a new beginning. These were also interpreted by List as the exoteric, esoteric, and Armanic levels of understanding. That things not only had a "hidden meaning", but that this occult significance was everywhere threefold, was one of the principal articles of the Listian mysticism.

According to List, the Ego (das Ich) is a cosmic principle ("the Ego in the All as the All itself"). This ego has a certain divine quality, as a "part of God". Therefore, the individual ego is immortal.

However, since it, as with everything else, is "bound" by the three main cosmic principles, the notion of reincarnation or rebirth is made a virtual necessity. The separate ego or individuality is immortal and does not seek to meld itself with the "undifferentiated cosmos" (as the latter doesn't really "exist"). Man is seen as a separate being, necessary to complete or perfect "God's work".

A certain paradox occurs in the Listian ideas. For example, that the individuality is a free entity and the simultaneously held idea that the "will" of this individuality or ego must be the same will as the "will of God" - that is, that recognition of God's will is the duty of the individual pagan being! I really doubt that...

The works of List indicate that he was not as solidly involved in the "Aryanising" of the Christian mythos as Lanz von Liebenfels. Although he occasionally used biblical quotes to illustrate a point, but he never makes a great deal over proving an original unity of Armanism and the dogma of Christianity.

For this connection would have come in the historical epochs when each engaged in the dreadful "corruption" of the other.

Within the Armanic doctrines the esoteric secrets of Walhalla is revealed. List maintained that all those slain in battle - or who died "for their ideals" - would return to earthly lives to continue the struggle to final victory and glory. It was this new "warrior elite" which encouraged List among the Ario-Germanic people, based up on the Germanic belief of the golden hall of Walhalla. A heroic heaven with eternal joy for those who fell in battle. They became Einherjar - which excluded renewed existence as human beings - and this was supposed to unite the warrior permanently with the godhead (Woutan).

The new evoked interest for List's Armanism shows again it's glorious importance in the aspects of esoteric and exoteric Rune-Magic, Woutanism/Odinism, Pan-Germanism and Ariosophy.

Letters

Wyatt,

I first want to thank you for all that you have done for our Folk. As a young Aryan with Honor and Pride in my heart, you inspire me. I grew up in a Christian home. I was taught at a young age to turn the other cheek; to love thy neighbor, all that Jew crap. All that Jesus shit was drilled into my brain. At age 15, I was arrested for car jacking and kidnapping a car salesman. No one got hurt nor killed. At 16, I was sentenced to life in a California state prison. The government me, my family, and friends once believed in sent a child at 16 to a men's prison for life! I lost all hope in our fucked up government and that Jew religion. For many years I didn't believe in anything. I'm 20 now. Odinism has opened my eyes and let me believe in something again: our Aryan race. I found so many loop holes and Jew bullshit in the Christian Bible. It's sick! The Christians have run our race into the ground!

In issue #43 (which is bad ass), you talk about the people in the movement being negative as an excuse for laziness. I'm new to the movement and I can already see that. WE, as Aryan people, are the most powerful race and need to move this movement to a higher level.

Subs for Pagan Revival Magazine

\$20 for 4 Issues

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Bonsall, CA 92003

**All Checks payable to
Wyatt Kaldenberg**

We can talk about it all day long, but talk don't change a thing; only action changes the world.

The stock market will do something for the Aryan community. I'm trying to learn as much as I can about the stock market now. I think that this is the new battlefield for our people. Most young Aryans today do nothing, but party. They don't know nor care about what is going on around them. We need to teach our children to be proud of being White. Our youth of today need to be aware. Our activism will make them aware; not empty words. I want a sub. I'm sending a book of stamps. This is all I have now. Until the END, Blood and Honor

14/88 Tex

Brother Tex:

I know there is no justice under democracy. Rich people like O.J. and the Ramseys can kill people and democracy does nothing. You do a teenage prank and the wrath of democracy falls down upon you. Life for a teenage prank is insane! Life for a fucking joy ride! Fuck democracy and all its lies. California has the whacky three strikes and you're out law. There was this black youth who stole a slice of pizza and it was his third strike and they gave him bloody life. Democracy is evil. It is an Iron Heel which has conned the masses into believing it is a just system. Democracy is the best system of justice *money can buy*. Under democracy, if you have no money, you can't buy any justice. We had more freedom under a King! At least once in a while there was a just King. All democracies are and always were a lynch mob trying to hang the unpopular.

I understand one of my readers is a teenager in a Y. A. camp and he's in the hole. The hole is even a hard place for grown men to be. A lot of inmates have killed themselves rather than go back to the hole. What kind of a nation would put a child in the fucking hole? I know a brother that got put in the fucking hole for three years straight for no other reason than he was a skinhead. When he finally got out of prison, the brother was never the same person in the head. He was more like an animal than a human. The system does evil things because the fucking majority approve of fucking minorities. Aryan Pagans are the mother of all minorities. Therefore democracy will fuck us over the most. This is how democracy works. The slaves are on top and greatness is on the bottom.

I want to get a Pagan Revival prisoner rights and legal defense guild going, so Aryan Pagans can at least put up some legal fight for their civil rights. Democracy sure the hell won't just give us our rights. Democracy is something you have to fight. The black civil rights movement was a war against democracy and the White majority. Gay rights is a war against democracy and the heterosexual majority. We, Aryan Pagans, will never have any rights in the West if we don't stand up against democracy and majority rule. Wyatt

The Mead Hall

If you don't want your letters published, say so in each letter.

If you do want your full name and/or address published, say so in your letter.

Other wise, only the first name and state or nation (if not American) will be used to I.D. the writer.

Pagan Revival may edit your letters if they are too long, too private, too full of gossip, etc. Where letters are edited an eclipse (....) will be used.

Don't send in anything using hand writing, if you can't type it, please print clearly! Even people with good handwriting are hard to translate 100% correctly.

NEW! Pagan Revival is changing its policy of automatically publishing prisoners addresses. So now everyone must request the publication of their addresses.

Att: Pagan Revival Staff:

Hails! In the name of Wotan, The Folk and 14 words. I greet you in Aryan Pride! I read a review of your zine in Hammer Skin Press and decided to drop you a request for a sample copy of your publication. I am 46 years old, Italian/German, and have been in the struggle since 1973. I am in Florida's Gulags for the supposedly killing of a J.D.L. member and have earned POW status from many within the Struggle. I am a Gothi of Wotan's Volk (14 Words Press) and have done my best to form kindreds in three Gulags. I have credit for 3 kindreds in Florida DOC: The Always True Kindred, Thunder Folk Kindred, and the Brotherhood of Wotan... By The Spear of Wotan, Joe (Gothi), POW, FL.

Brother Wyatt,

Racial greetings kinsmen. My name is John Williamson and I received issue #45 of Pagan Revival and loved it! Thank you, Wyatt... This is the hard hitting kind of Aryan Paganism I've been looking for. Thanks again, Wyatt.

The article that you did on polygamy in Pagan Revival #45 really got me thinking and this is what I came up with. Now, I'm on the path of Odin 100% and I have been reading a lot of history about the Vikings (Heimskingla by Snorri Sturlason) of Northern Europe and although polygamy wasn't really their thing, however, they fathered many children from different women. But these women were always of Royal stock. You hardly ever heard of a king fathering a child with a woman of Thrall decent and never ever heard of a Royal woman lying down with a member of the Thrall race. So what I mean by all this is very simple.

If polygamy is to be incorporated into Aryan Paganism let's at least return to selective breeding. Remember, Might Is Right and nothing else matters. Inferior species have no right to breed. I mean do we want people like David Crosby fathering mass numbers of children and passing on his inferior genes? I should think not! I'm sure a woman could do a lot better than that. What do you think, Wyatt?

Now, another thing I read in issue #45 about a homeland of our own where we can raise heathen children and teach them the 14 Codes of Aryan Ethics. Not to leave out the most important sayings of Var (The Havamal in the Poetic Edda).

We, heathens, don't need to have a mass exodus to Russia nor any other land. If heathen families come together, we could form communities just like the Amish and Montana Hutterites. The Hutterites are of German decent and they first arrived in Montana in 1911. Now, they were persecuted all over the world for they rejected infant bap-

Note:

Due to the volume of letters Pagan Revival is getting, not every letter can make it in Pagan Revival. And the one's that do get published may have to be edited down greatly in order to make room for other letters.

tism and membership in a state religion. The Hutterites can trace their sect to the 16th century in Austria and Czechoslovakia where the sect was first organized during the Protestant Reformation. And at present, they enjoy a rich and joyful life in Montana amongst their own people where they can own thousands of acres of prime farm land and want for nothing.

These Hutterites are devout pacifists, they don't bother any one and you never hear anything about them from the establishment's media.

Now, we could enjoy that same way of life, but first of all, we will have to change our way of thinking and, Wyatt, I agree with you, we don't need to be skull smashing all the time like animals. But I am not saying be a pacifists, either. I enjoy kicking ass just as much as the next guy, but when people drag a helpless Black to his death behind a pick up truck for no apparent reason other than the fact that he is a Black man, they do nothing but harm to the name of the movement... Educate yourselves and you will soon see that knowledge is a powerful tool against tyrants that seek the death of the greatest Race to ever roam the face of this world. Give us Victory or Valhalla. Hail the Gods and Goddesses of the Aesir and Vanir. 14/88 John Williamson #275-009, 878 Coitsville Hubbard Rd., Youngstown, OH 44505

Brother John:

Pagan Revival #45 was your first P.R. right? In other issues of P.R. I talked about eugenics and the Jarl caste. I think polygamy is the ideal marriage system for the New Nobility. Monogamy is great for the Karls and the lowly Thralls should be homosexual or marry a sheep or put peanut butter on their dicks and let the cat lick it off.

The equality of Thrall men is what is dragging our Folk down. Thrall men are carriers of the Thrall gene. This is why the Thralls buy into Christianity (A slave religion) and they believe everything the television tells them. The Thrall was born to obey his master. The Thrall sees his master as whoever is in power. We are not in power. Therefore the Thrall has turned away from us. When we get power, even a little power, some Thralls will turn their eyes to us. When we get total power, all Thralls will turn to us for their marching orders. This is why we shouldn't waste our time appealing to the sheep herd. We have to train our people to become the New Sheep Herders of the Neo-Pagan age.

Yes, Thrall sperm would poison a Jarl woman, however, a Thrall woman would be much improved by being banged by one of Frey's stallion.

Wyatt

Brother Wyatt:

I just had the honor of reading #41 of your P. R. and I must say, it was a real joy to read, there are many who go through life and question not its possibilities. They simply accept their fate never realizing they can control their own destiny. I feel it is our duty as Pagans to enlighten those with eyes to see. I know we all evolve (spiritually) at our own pace. Some faster than others; others not at all (as far as we can see), but those of us who seek the knowledge and in turn pass it to the next one, well, they are the Magi of our day and age. To those I give honor and praise unto. Your magazine is an outlet for such Magi.

I was very childish in my ego filled days, but I also had a thirst for

knowledge, and as my path led me to others of a like mind, I found some who opened the doors to wisdom for me, and to that brother I give my own and respect to Dean Adams! Lord Slayer to those who know him! I, also, have progressed to trying to teach others the ways of our ancestors. I started by interviewing others of like mind such as Odin Thorson of Moribund for New Dawn magazine, but I have done with that type of medium as I could, so I started writing articles concerning what little I know. My best was printed in Crossing the Abyss. It was a bit on Sabbaths and sun festivals of Maybon; the seasonal cycle is connected to lesser archetypes of our ancestors. Each have a specific process of nature represented by an archetype. Anyway I was growing in my knowledge.

I highly endorse anyone who wants the future of our race preserved (and we can only do that with a return to the Pagan ways of our ancestors) to contact Mike Lujan of the Order of Thule!

Through Paganism, I became more in control of my will and the manifestations of it. I, also, found hate for all things Christian growing with the wisdom I was gaining. I, at that time, started my battle with Ron of "THE FINAL CONFLICT". He is a shining example of what cross breeding Jewish Negroes and Gay Bible thumpers will produce! In any case, I got to a space within myself where I can shape my own destiny and use the magic (*The natural process of manifesting the will*) to plot a course through the churning seas. Now, I'm teaching a few others the things I have learned (*I am still learning!*). I'm glad to see another magazine dedicated to this cause. It's the only way our race can realize its place in the realm!

I would point out your quotes of H.P. Blavatsky in #41, you printed a typo. Also, in music reviews I suggest that you should review the following bands as I feel they speak from our point of view and enlighten the Aryan spirit: "Ragnarock (U.K.)", "Burzum", "Emperor", "Lord Wind", and "Septic Flesh".

I give you much honor and respect and forward to the day when we shall raise our cups in victory over our foes and toast the New Pagan Dawn.... As above, so below, James McMann, H-74980 3 E 13, San Quentin, CA 94964

Dear Wyatt:

Thanks for the info. We, also, do are part to fight against unfair prison rules. We have sent many letters of protest to different prisons and usually we win! Check out the short letter we sent to help one of our readers. Thanks and Hail Odin! Joe Webb, P.O. Box 486, Healdton, OK 73438

"The Letter: Attention: Warden

We are appealing the decision of non-delivery of mail....

We do not agree that our religious (Odinist) newsletter represents contraband. We, also, dispute the claims that BLOOD AND IRON advocates an activity which, if completed would violate the law.

Our newsletter is primarily concerned with the ancient religion of Europe known as Odinism. Odinism is a recognized religion in many prisons in the United States. We do not advocate violence or the breaking of any prison regulation. The courts have ruled favorably in the past concerning the religious rights of prisoners who adhere to unorthodox religions. Sincerely,...."

Brother Joe:

So this short letter, usually, works? Cool!

I don't think it will work at Waupun, Wisconsin, though. Those cow fuckers in Cheeseville are too brainwashed by the Bible to understand the U.S. Constitution. They see it as man's law, not "god's" law. This is something I'll have to take to court. I most likely will get ruled against in lower court, because the judge will either be a Jesusfreak or

afraid of not getting re-elected to the bench if he rules for Pagans. The "god" fearing yokels in Wisconsin have a long memory. So the Waupun affair will be a long, hard battle, but I'll be damn if I'll allow a bunch of Christian shits to stop our religion from being practiced at Waupun. Next, I'll work on filing a complaint with the civil rights division of the Department of Justice. Wyatt

Heilsa Wyatt:

Well, I got the copy of the letter you sent the warden. I am enclosing some stuff for you RE: that subject. I have done some research and will give you the case citings, and have prepared a list of things someone in prison can do to avoid having their publications taken in the first place and things to do once they have taken the papers. For the most part the people who have had the stuff taken will have to file the paper work to get the stuff back in. If you get involved in trying to sue state prisons to allow your magazine in you will go broke in a hurry! In one of the attachments I have listed the things one can do. I am also attaching a sample of what may be an idea you can use when contacting prisons that have rejected your zine (That is if I get it written out smoothly enough) you had asked me if there was anything I thought I could add. I am also enclosing the address of a law library in Wisconsin which will lend law books to people in prison via there inter-library loan program.

You as a free citizen and a publisher do have a 1st amendment right to communicate with people in prison be it through regular mail or a magazine. The right, however, is more restricted when it comes to zines which are called "printed materials or mass mailings".

I don't know what you know about the court system, so I'll do a quick run down. The guys in Wisconsin are in the 7th U.S. Circuit this is composed of the states of Illinois, Indiana, and Wisconsin. This is the Midwest district, and they are very much anti-prisoner's rights in that district and most of the rulings are for the prisons and against the prisoner.

What this has to do with you is this. The Supreme Court is the highest court in the land. They, however, seldom rule on things and when they do they leave it to the district courts to enforce the stuff. The 7th Circuit is the appeals court for Wisconsin, Indiana, and Illinois, and they oversee what the lower courts (U.S. district courts do). Generally when trying a case in a district you want to use cases from the same circuit to argue your points and from the Supreme Court.

By using them in the district court you are telling them that their bosses have already said this so if you do not toe the line they will most likely overturn your decision. (Editor's Note: *One thing I've learned from court is that judges hate, I mean hate to be overturned by a higher court, so if you can prove to a judge that a higher court will overturn him then that judge will rule for you, at least if the judge is smart.*)

If you cite a case from the 4th circuit in the 7th circuit you are in essence saying that some one who is equal to you acted in this manner on this issue and I would like you to do the same. That does not mean that person would have to do what you wish them to do. An equal is not the same as a superior.

In the case of the 7th circuit they are very anti-prisoner so it is best if one can deal with them at the administrative level or at the state level. In general, these days the federal court does not like to get involved in prisoner claims and they do not like to deal with matters that are state regulated only to the extent that they clearly block one's civil rights. Prisoners have fewer rights than the average citizen. If the state claims that not allowing in a paper or zine serves a security interest or if they claim it is racist, they often win. Which is against the higher courts rulings, and is wrong, but it happens all the time. The imprisoned have no rights when they clash with prison interests.

I have read your letter and it has some good points. I am going to include some case law cites which you can use and here is a web site. WWW.corrections.com/crs

This is the web site for the people who publish the Detention and Caselaw Catalog, CRS, INC Box 1180, Washington Grove, MD 20880 (301-977-9090)

I've never seen their web site. I do know that we bought a copy of their case law catalog for the Law Library here a MANCI. It gives a handy reference to case law (some of it) which exists as it deals with prisons. It is broken up into sections as to subject. Religion, mail, etc. I am hoping that the web site has the same things and that you can look at it for free. If not it does not matter as I can by using the Shepards, update the cases which I have. They are the latest I could find on the subject. I just enclosed the web site in hopes that it would provide some interesting browsing.

Here's a law library in Wisconsin which lends law books to prisons. Criminal Justice Reference and Information Center, University of Wisconsin, Madison, WI 53706. Serves Only Wis. It will loan books to prisons via the inter-library loan network. Statutes, case reports, and periodicals aren't lent out, however, it does send copies for \$2.00 and .20c per page after that. They may be able to provide someone in Wisconsin with some research.

It may be a good idea for you to create a general letter something in the format of the letter you sent to Wisc to have on hand to send to various other prisons should they grab your zine.

I would suggest you put something in the letter about how Asatru, the Odinic faith is recognized by various state and federal governments (how it has federal tax exempt status) and how numerous prisons not only allow Odinst publications into their prisons, but also allow religious services as well. Perhaps you can contact the Asatru Alliance for some information on how many hofs have state religious status. I am in the process of applying to the state of Ohio to form a Religious corporation. This will not be a non profit status but a regular religious corp. At least I hope that I can have a couple of family members on the street who will sit on the board of directors. That way I figure I will have more leverage when I ask for religious things in prison. I have thought of this for some time and figure that now the time is right to try. It only costs \$75.00 to file.

I figure religious organization status would be a plus, even if it is not the non-profit kind.

Stay Strong, Hail Odin, Allen Semenchuk, OH
P.S.

Oh, yes. Please be sure to have that guy file an appeal to the taking of your magazine and that he is giving you the right reason issue #44 is being banned. Advocating illegal actions is a far stretch of the imagination. I have that issue and I don't see one thing that could be said to call for illegal actions. The fact that they have lied about the reasons for taking a paper can be used in any case against them.

There could be an argument that the person who took the paper was just exercising religious or racial discrimination under the guise of doing their job. A paper that is not calling for illegal acts cannot be said to do so.

Wyatt, Hailsa Brother!

I received your letter today with the copy of the letter to the warden. Great work! I got a smile going from ear to ear. I, also, can assure you. I will not let these people stop your publications from coming in! With you writing them from out there, and us writing from in here, we are building such a record that it is really incredible. I assure you that before long, if our fight goes on as I expect. Everyone will have no choice but to recognize our religion.

Gary, while in the law library found a very important case which I

will soon be reviewing, briefing and including in the letters. I am preparing for the administration here on behalf of the Pagans that are not being permitted to practice. This is the case.

Denial of inmates requests for various items, privileges and individualized worship time related to practice of Asatru religion would be assumed to have interfered with inmates central belief and thereby to have substantially burdened exercise of their religion under (RFRA), despite prison officials argument that requested methods of worship were unnecessary to the Asatru Faith; District Court was unable to determine proper way to practice the Asatru Religion which was by nature non-Authoritarian and decentralized. Religious Freedom Restoration Act of 1993 s 3(b), 42 USCA s 2000 bb1(b) Rust Vs. Clarke, 883 F. Supp 1293, Affirmed 89 F. 3d 841 Certiorari denied 117 S. Ct. 398, 136 L.E.D. 2.d 313.

This case is from what I have been able to tell the only case of its kind with direct links with Asatru. I believe at this point that it is valuable to all Pagans, and you may want to list it in the next issue of Pagan Revival.

Haelsa Brother,

... Your mag is probably one of the best reads to come out of Vinland. How true are the comments you make! Its about time that these Hebrew loving whites who call themselves Aryan got put back in their place. The only salvation for our people is Paganism. I see so many xians complain about drugs and rape and crime etc. etc. Yeah, like Europe (or America) would have these kind of problems if we were still Heathen. The laws' an ass!. There's NO chance that any of our social problems will ever be put right by Politics or Christian do-gooders. They're the fucking cause of the problems! Christians are a weak people. It's a weak religion, that's why. It has no morals. No code of conduct. Ten commandments! Have any of these white-Hebrews ever read the "good" book? The problems we face are spiritual, caused by an attitude of not caring, like caring for the environment, or simply looking out for other Aryans. Its a No-future Religion. I'm just glad its dying, the quicker the better, and hopefully, it takes as much xian perverted AID's carrying scum down with it!

All the best brother, Hael Woden! Hamasson 14/88.

Wyatt:

Hailsa Brother! I got your letters the past 2 days. You really laid it into their asses! That kicked ass! Well, I am finally out of the hole! Then they put me in a cell with a toad who is not only a Christian, but he snitched on a Fed case to get out of doing life. Am I being played or what? It's as if they are expecting me to get into it, so they can have more leverage against me. I refuse to let them win. I got 120 days in the hole for my religious beliefs. Then they put me in a cell with the enemy! Fucking pricks!!! Talk about a set up!

What is my crime? I practiced Asatru without the Christian prison guards permission. When has a Christian inmate ever needed written permission to be a Christian? Wyatt, these people are trying to discourage me. I have 6 months left. Hail the Gods! Odin here my cries! Teiwaz! Teiwaz! Teiwaz!

....well, comrade, in due time they will wish they never did what they have done. Until next time, respectfully in kinship, Gary

Brother Gary:

Yes, they would never have done to a Christian what they did to you. All the mono coppers are mostly Christians, therefore, Christianity is

automatically recognized by them. None of them are Pagans, in fact, most either look their noses down at Paganism or openly hate us. Therefore, we must go through all this bullshit to have their Christian asses recognize us.

All monotheists are lying two faced baby killers who believe killing Pagans will make them one with "god".

American prisons all have a Chaplain and a Chapel. These are Christian ideas. Who but a Christian uses the words Chaplain or Chapel? So they don't need outside sponsorship. The monotheistic cult is built right into the prison system. My question is who funds the Christian Chaplain and the Chapel? Is it government money or private church money? Either way, it is a direct violate of the separation of church and state.

5,000 ago when the demon Abraham took his staff out and started smashing holy Pagan idols, the monotheists declared war on Polytheistic people, and they have been attacking us ever since. How can a fucking Chaplain be unbiased?

The biggest problem with getting Asatru recognized in the prisons is they say we need outside sponsorship. We have to have people come from the outside into the prisons to lead kindreds. Asatru never had an organized priesthood as the monotheists do. The father would be the Godman of his family and the mother would be the Godwoman. The elder couple of the clan would take on the priesthood roles. The war chief would be the Godman on the battle field. The sea captain would be the Godman at sea. The King and Queen would take on the roles of religious leaders of the nation. The whole idea of a professional priesthood is foreign to Asatru. The head of the kindred should lead the kindred. Every single male follower of Asatru is a Godman just as every single Asatru female is a Godwoman. The U.S. prisons want us to act like monotheists to get recognized. We have to stop being us and become them before they will allow us in their prisons.

If they want sponsorship, why can't the damn prison chaplain sponsor the kindreds? The chaplains in the army are expected to conduct religious services in every religion not just their own domination.

This is the army chaplain's job. Why do the prison chaplains only sponsor monotheistic services? What is the legal role of a prison chaplain? This is something we need to look at.

I am not too happy over the idea of an organized priesthood, but we live in a monotheistic world and we have to adapt ourselves to their reality. "We must give unto Caesar what is Caesar's", as the early Christians use to say. As long as they are strong and we are weak we must play by their rules... until the day comes when the world turns, then they will play by our rules. This is how the world works. All things come to those who wait...however, what do we do while we are waiting for the world to turn?

"Organize! Organize! Organize!" is what the Left wing tells their followers. The so called Right wing version is: "Socialize! Socialize! Socialize!" We party while the West burns. This is why the Left is so powerful and the Right is impotent. All the time I was in the Left, I never once heard of a Left wing Social Gathering. All Left wing meetings were a distribution of labor. All Right wing meetings are social events where bored and lonely people can go and meet people and be entertained. This is why the so called Right wing can't even put out a weekly newspaper. Power is created by work, not partying.

When I was in the Young Socialist Alliance, the youth group and its parent organization, the Socialist Workers Party, combined and world-wide, had less than 1,200 dues paying members. Dues were \$60 a year. We were expected to buy ex amount of the party's weekly newspaper, The Militant, and hawk them on the street. Being in the YSA, I was, also, expected to buy ex amount of the youth newspaper, The Young Socialist, and hawk it too. I joined when I was 12 and it was in the late 1960s. I made money mowing lawns for a dollar a hour. I also helped a friend of mine and his father feed cattle on a

ranch. I got only about a few bucks a week for that. So I didn't make much money at the age of 12. However, I always managed to pay my dues on time. And every week I bought the minimum amount of Militants for a quarter a piece (this was the cover price. You paid full price for the newspapers and only got your money back when you sold a paper. I believe the N.S. movement in German in the '20s and '30s had a program much like this.). I forget the exact number, but I believe it was around ten Militants a week you were expected to buy and about ten Young Socialists a month to be a member of the youth group. They wanted you to hawk them, but I never sold a single copy of either newspaper. So I ate the cost and just handed them out for free. If I remember right, I bought around 640 newspapers a year for .25 each plus my \$60 a year dues. I was forking out around \$220 a year to be a young Communist. It ain't cheap to be Red! (It's too cheap to be White. This is why the race movement is a sinking ship. No one expects anything from a White Nationalist. If you are a part of the anti-White movement, a great deal is expected of you. This is why the anti-White forces control the government, and the race movement is its whipping boy.).

This was before you were born and \$220 was a shit load of money!

When I tell people in the movement this story, they say I was getting ripped off, but this isn't the case. I was a true believer in the equality lie back then and I wanted to advance my cause. What did I get for my money? The SWP and YSA had a weekly newspaper in English, another newspaper in Spanish, another newspaper in French, another newspaper in German. ETC. ETC. ETC. They published newspapers or magazines in almost every major language.

In English, they had a monthly newspaper aimed at teenagers, The Young Socialist, a thick monthly magazine on Marxist theory, another quarterly on politics, another quarterly on international affairs, they had radio spots, TV spots, ran candidates in most U.S., Canadian, European and Japanese elections, had a presents on every major university in the West, organized anti-war protests which attracted 100s of 1,000s of people, they influenced nations and all this with less than 1,200 dues paying members! You don't need large amounts of people to change the world; you only need serious, focused, hard working fanatics. The race movement has a bunch of lazy drunks who wish to be entertained for free or very cheaply. This is why the Folk has lost control over our own homeland. This is why talk about the survival of the White race is just fantasy talk. The White race has been extinction for a long time. Just like the White Tigers. There are more White Tiger in the zoos and LasVegas shows than are in the wild. The White Tiger as with our people has been extinct for a long time, it is just neither knows it.

How can so few Reds have so much power? Answer: they organize, not socialize. The Whites socialize, not organize.

I believe there are about 40,000 White nationalists in the United States, the U.S. World News and Report recently said there are about 200,000 White nationalists in the U.S. Going with my number, why are 40,000 White nationalist powerless in the year 2,000 C.E. while only 1,200 SWP members had extreme influence in the 1960s and early '70s? Why is the Left so strong and the "Right" so weak. It's the same reason the U.S. lost the Vietnam war: **Charlie don't surf!**

Americans or Right wingers or White nationalists are a bunch of screw offs. Americans went to USO shows, had BBQs on the beach, smoke pot, got drunk, surfed, and got weaker while Charlie was in the jungle eating rats, organizing, and growing stronger.

We fiddle while Rome burns. Our enemies don't fiddle away their opportunities.

Today, Charlie has grown so strong that he has put his whole clan on a boat and moved them to our homeland. Charlie is colonizing the West. But still the White race parties. We party ourselves to death.

Between beers, we laugh at the non-whites with two or three fami-

lies living in a single flat with five or six kids a piece. Our people who can afford jet skies, computers, new cars, imported beer, nice apartments, fashionable clothing, but can't afford children. We look down our nose at our conquerors.

The future belongs to the children, and we have none. They have children by the litter. You don't have to be a genius to know who tomorrow belongs to.

In 1975, I got involved in Tom Hayden's U.S. Senatorial campaign. The campaign went to the Hall of Records and got the names and addresses of every Democratic voter in San Diego county. There were only a few dozen hard core Hayden activists in San Diego and a few hundred semi-active supporters in the county. There were around 5 million people living in the county. Most San Diego voters were Democrats. From June 1975 to June of '76, we few Hayden activists and fellow travelers had walked up to nearly every Democratic home in San Diego county, rang the door bell and tried to talk the voters into voting for Tom Hayden. I hate to think of how many miles I walked.

You know it is the law that when any one who gives money to a non-profit organization that the names and addresses of these people are open to the public. When 187, the anti-illegal invader proposition, was big in California, I wanted to go to the Hall of Records and get the names and addresses of everyone who gave money to support the anti-immigration proposition and try to find a group of people in the so called movement who weren't drunk, insane, or lazy and have them go to these people's homes and talk to them. They put millions of dollars into the Prop 187 campaign. If we could only relate to 5% of these people, 5% of millions of dollars is better than a kick in the head.

When ever the word "work" comes up in the movement, everyone always has a million reasons why "work" won't work.

The social gathering is what "works" in the right. Hold a meeting in a pizzeria and let the beer flow. Have a camp out with plenty of food and beer and good company. Have a field trip to Disneyland. Hold a music concert and have plenty kegs of beer and food; White nationalists must be fed. The highest form of skinhead activism is going to a gig and getting shit faced and beating the crap out of our follower White comrades. And for the old farts there is the never ending meeting. Have a speaker or two. Feed the worthless fuckers. Then let them socialize, tell a few colored jokes and go home. The never ending White social gathering. Is it any wonder our race is dying?

The race movement believes skylarking will make it powerful. Negroes are famous for skylarking, perhaps Negro skylarking is the reason why East L. A. is known world wide as the center of wealth and power in America. Hell, the Negroes, just like the White nationalists, would rather socialize than work.

The so called right loves to stand around and shoot the shit. Right wingers are good at standing around and doing nothing but bull-shitting. Race meetings will last until the last two kooks are tired of shooting the shit. When the shit has been shot to death, they go home and poop. This is all there is to the movement. If I go to another meeting and have another crackpot with an IQ of 60 preach to me about shit I've known for years, I swear I'll waste the motherfucker!

Left wing meetings were purposefully short. This way the meetings didn't become tiresome and you didn't have an opportunity to socialize with your Red comrades and realize what a bunch of kooks most Marxists are. Also, you weren't given the opportunity to blab to the FBI agents working undercover at the meetings.

If you ever went to a race meeting and socialized afterwards, you have given information to the FBI.

I heard this story in the '80s and it's one of my favorite stories about the Aryan Nations Congress: a male FBI agent infiltrated the Christian group by passing himself off as a typical right wing nut. He was

talking about armed revolution and terrorist acts. A woman over heard the man's crazy talk and zoom right in on him. The two hit it off well and talked all night about violence and revolution. He invited her back to his hotel room where they made love all night and talked about bomb making. The next day the man told the woman that the best way they could do these illegal act was if they became equal partners in crime. So the man gave the woman some money to go to a local gun shop and buy some black powder and he would build a pipe bomb. As soon as the woman returned with the gun powder, a group of Feds were down on her and arrested her. They told her if she didn't want to go to prison that she would have to infiltrate the Aryan Nations for the FBI, the frightened woman cried out, "I'm not a racist! I'm Jewish! I was sent here to infiltrate Aryan Nations for the Center For Democratic Renewal! We Marxists support the FBI!" A surreal world we live in.

The same psychological types who join the Aryan movement have the same profile as the people who join the Left, become Jesus Freaks, dance around airports and chant: "Hare Krishna", become vocal Atheists, collect stamps, go to Amway conventions, learn to speak Klingon, get influenced by TV, listen to talk radio, become fans of sports, rock bands, actors, political leaders, etc. etc. etc.

It is far easier to turn the head of the Anti-Nazi League into a militant Nazi or a racist skinhead into the leader of the Anti-Nazi League than it is to get John Q. Public to join either group.

A writer named Eric Hoffer was an extreme individualist, in other words he was a lonely nut, who hated mass movements of any kind. He wrote many books attacking the people who join causes. His most famous book is *The True Believer*. In this book, Hoffer claims, and rightly so, that the same psychological profiles can be found in people who join the Fascist movement, the Communist movement, and Christianity and that all these movements are interconnected. Hoffer said it is easier for some one to go from Left to Right or Right to Left or become a Christian or a Christian to go to the Left or to the Right than it is for these people to move to the center. This is true. This is why when ever someone denounces the race movement they either become Jesus freaks or go to the Left and become spokesmen or women for the A.D.L., S.P.L.C., the FBI or other Left wing cults. Some times racists will announce they left the movement and joined the homosexuals or become lesbians. How could someone be an Aryan nationalist one minute and in the streets marching for gay power the next? The key word here is extremism. The True Believer can't escape from extremism. This is why Dave Mazzella became Morris Dees' butt monkey. Why Tom Lyden is a spokesperson for the A.D.L. Why the German N.S. leader Ewald Athan announced in a German court that he could no longer be a Nazi because he discovered he was a homosexual. One extreme to the other. But what is the alternative to extremism? The great mindless herd! People like Eric Hoffer never change the world; they only sit back in their easy chairs and bitch at the people who do! So the True Believer is a total pain, however, the only alternative to the True Believe is apathy, stagnation, slavery, and death.

Jesus Christ and his 12 apostles were the typical True Believers. Jesus Christ, just like most Communist leaders and racist leaders, etc., was a guy of above average intellects who couldn't fit into society, he lived 33 years and never had a girlfriend, he could not hold a job and just drifted through life free loading off other people, he had a small following of 12 unemployed losers who couldn't get girlfriends either. If Jesus Christ were alive today he would get a P.O. Box and start his own radical group. The psychological profile of Jesus Christ and his 12 lovers is identical to these unemployed or underemployed guys who never hook up with women, get a P.O. Box and become leaders of American Nazi Party, Inc. Jesus Christ was a queer, a loser, and a social outcast. So are most racist leaders and Leftist leaders. However,

the jobless loser Jesus Christ changed the history of the world. "Normal" people like Eric Hoffer just write boring books no one ever reads. History marches past people like Eric Hoffer. The parade of history is lead by True Believers.

Christian True Believers burnt down the Holy Pagan libraries, however, it was Pagan True Believers who build the libraries in the first place. Pagan True Believers built Rome, while Christian True Believers brought Rome crashing down. Was Joan of Arc a vassal of "god" or was she just a kook? Without True Believers man would never have crossed the ocean. Kooky True Believers are the one's who developed flight. There is an extremely thin line between kookiness and greatness. Crazy people make history. Sane people just whine about it.

When I was a kid in school, our class was shown a film about man's early attempts at flight. They showed these kooks who were experimenting with flight. One guy strapped a huge Rome candle to his back and caught his pants on fire. The whole class laughed!

The class laughed, also, at this other guy who made a bird like plane that flapped its wings and did nothing but whip up dust. The class room of normal people laughed and laughed at these kooks who were so crazy they wanted to change the world. Then these two kooks named the Wright Brothers came along and their whacky idea worked and they stopped being kooks and magically became geniuses. The point being is that if the Wright Brothers would have crashed the Kitty Hawk on that fateful day. My whole class would have been laughing at their weirdness. And if the unnamed man with the rocket pack on his back would have gotten off the ground, we would all know his name and be calling him a genius and saying how different he was from those whacky losers who couldn't get their experiments to fly.

The same types of kooks who tried to discover flight are the same types of people who join the race movement. The race movement is full of people who invent planes that flap their wings and strap rockets on their backs and set their pants on fire, however, from this sea of whackiness, also comes the Wright Brothers of the world. The superman will rise from the under belly of the society.

A typical meeting of the Left was like the Hayden meetings when I went to Grossmont College in 1975 to '76. We met ever Friday at noon. They lasted 30 to 45 minutes. The leader won't entertain the shit. She would say things like: I need five volunteers to work the literature booth at the Parkway Plaza shopping mall, every comrade at the meeting would raise his or her hand and volunteer for the work assignment. They would be shouting out: "Give me the assignment." because working and sacrificing for a cause is why most people join a movement. In the Left, it is a great honor to work and sacrifice for the cause. The Left has, or at least had, their scum under control.

In the right, people go to meetings to be entertained. If you asked people to work a literature booth at a shopping mall, the first thing you would notice is the smell of shit filling the room as the Aryan revolutionaries all pooped their pants. Then after a few minutes a trembling voice would announce: "We can't set up a literature booth at the mall. The Jew won't let us. It can't be done." Then everyone would join in and express why the activity can't be done.

All the time I was in the Left, I never heard one person say that an activity can't be done. Anti-White people are "can do people". Pro-White people are "can't do people". Whose fault is this, but ours?

When I was in the Left there were so many hard working comrades that all the leadership position were filled. You could work your ass off and never advance up the latter of power because the competition was so tough. EVERYONE was working their asses off so it was hard to stand out. People in the race movement are so lazy and worthless that anyone with seven bucks to open a P.O. Box can become an instant leader of any organization in the movement. To become a leader

of the Klan, the National Alliance, the Nazis, the C.O.T.C., ETC.; send them money, open a P.O. Box in Bumfuck Egypt, boom, you are a respected race leader of all of Egypt. It is that easy. This is why it is so easy for the FBI to get into these groups and to lead them. Harper's magazine recently said that 10% of all the people in the movement are FBI agents. The race movement is begging for leaders. Why? Because the movement is filled with lazy people. Active movements have all the leaders they need. We have no idea how to deal with the apathy of the racially "aware" comrade. If we can solve the labor problem with the race movement then the White race has a chance of surviving.

Where to start? Since about 80% of the P.R. readership is in the joint, I want to start a Pagan prisoners' civil rights guild. This would be a wing of Pagan Revival that would focus on legal issues concerning Pagan prisoners. The mono coppers can screw with us all they want if we refuse to defend ourselves. The Nation of Islam had a hard time organizing in prison in the '60s. They had to go to court again and again, until they finally won their rights. We will have even a harder time winning our rights because we are Pagan and White. A lot of people think we can build ourselves by exposing what's wrong with the opposition. I think we can better build the Aryan movement by talking about what is wrong with the movement and with ourselves and trying to find solutions to our problems rather than always going after outsiders. This is what I mean by empowerment. However, some times the outer world needs exposing too.

The problem you are having is the problem with the movement. There are at least a few 1,000 people in your area who see themselves as White nationalists. You need only one who will go down to Wau-pun and help sponsor your Odinic kindred so the Christian coppers don't have a "reason" to throw you brothers in the hole. Out of the 1,000s of people in your area there isn't one person who cares enough to help you stay out of the hole. This is the movement. Everyone has a reason why they can't, and no one has a reason why they can.

I am having this same problem in other prisons. They need only one person who cares and out of the 40,000 White Nationalist in the U. S. if there is one person where are they? Instead of doing the normal movement thing and trying to hide all our problem under the rug. I feel if there is an answer it can only be found by addressing it publicly. Great movements are those with scum control.

The Left attracts the same types of people as we do. True Believers are all interchangeable. The same types of outcasts who joined the Christian Crusades in the Middle Ages and the anti-war movement in the '60s are becoming Aryan Nationalists in the 2,000s. Everyone hates to hear that, but it is true. We have a lot in common with those dirt bag Leftist scum losers of the Hippie Era and the whacky Christian zealots of the Dark Ages. We come from the same well. Sad but true! Our problem is the lack of scum control.

What makes a movement of misfits into something great? How have great movements in the past taken their whacky followers and turned them into something wonderful? The key to White survival is not focusing on tearing down the enemy, but in empowering ourselves. If we tear down the Western governments without, also, building up ourselves, Red China, or the Muslims or someone else will just move in to fill the void. If "MOG" fell today, we aren't strong enough to take its place. The only thing the movement is good for is making another beer run. If we tolerate shit, then shit is what we get.

People will never live up to our expectations unless we demand it from them. The race movement is the easiest movement in the world to belong to, no ever expects anything from you and all the leaders are putting on socials and fancy parties just to get you to love them.

There will be a revolution in America soon, but our movement isn't together enough to lead it. When the Left totally takes over the West, perhaps they will keep a few skinheads alive to go fetch the beer. Most movement people aren't even good enough for that...Wyatt

THE MAYPOLE OF MERRY MOUNT

by Nathaniel Hawthorne 1836

(NOTE. This history of life in early America is a gem. I've heard of the Anglo-Saxon Pagan colony of Mount Wollaston, or Merry Mount, before, but have never been able to find an entire history until now. Also, there is another text I know of on this subject in the book Strutt's Book of English Sports and Pastimes. However, since Strutt's book is about 200 years out of print. I have not been able to find it. I found this history by accident. I was researching life in Calvinist America and was surprised, to say the least, to find this history of an Aryan Pagan settlement in the American Frontier.

Read this with care. So much of interest here. Read it more than once. There is a lot of info to be found if you read between the lines!

This history was written 164 years ago. They talked funny back then. You do understand that all the talk about the Aryan Pagans going "heavenward" means the Christians killed them. The morris dancer are connected to deer hunting and the God Frey and Hern (Odin). The Fool's Caps are connected with the April Fool (Loki), the trickster (Winter, despair, false hope, and death) and his passing of the torch to the May King (Odin) and Queen (Frigga) who are the bringers of the life force, renewal, hope, joy, summer, a new harvest.

I never knew Maypoles were used as ritual sites 12 months out of the year. I always thought they were just for May Day.

The marriage of the May King and Queen is interesting. I've read that some tribes would have two young people (virgins) evoke the spirits of Odin and Frigga on May Day and the two Gods in human form would marry and their wedding night (virginity lost) would bring fertility to the corps. Since Merry Mount is an Anglo-Saxon Pagan colony, is this ritual marriage an Odinic rite? Even the two young people's "private" conversation has religious overtones and maybe part of a Pagan life cycle ritual.

The lines: "From the moment that they truly loved, (planted their seed) they had subjected themselves to earth's doom (the fall harvest).... That was Edith's mystery."

You're born. You reproduce. You die. Doesn't this bring to mind the images of the dying harvest God? The Spirit of the Field who plants his seed on May Eve only to die (be harvested) in the fall. The cycle of life. The Mystery of Why John Barleycorn Must Die? I think there may be more here than just two teenagers fear of marriage being the apex of life (and death). The May King and Queen are symbols of rebirth and the renewal of the corps. However, even the reborn must die to be reborn again. This is like The Wickerman American style.

Also, this history tell volumes about the author, Nathaniel Hawthorne, whose family was involved in the Salem Witch Trials and were among the head witch hunters in colonial New England. The reason there is so much detail on Pagan ritual here is Hawthorne's family

was involved in the collecting of evidence to put on trial and execute Aryan Pagans in the American Frontier. Hawthorne's kin folk either were among the Christians who murdered the Merry Mount colonists, or, surely knew these people first hand. Much of Hawthorne's work is about the cruelty of Puritan America. His most famous work, **The Scarlet Letter**, is about an Aryan woman who was forced by Puritans to always wear a scarlet letter "A" so the world would know she committed adultery. Puritans were hard on all people, but harder on women.

Note the lines: "Stern man," cried the May Lord, "how can I move thee? Were the means at hand, I would resist to the death. Being powerless, I entreat! Do with me as thou wilt, but let Edith go untouched!"

"Not so," replied the immitigable zealot. "We are not wont to show an idle courtesy to that sex, which requireth the stricter discipline....."

Why do you think the Christians feel the female "...sex requireth the stricter discipline....."? Could it be related to the story of Adam and Eve. The woman brought sin into the world by eating from the tree of knowledge.

Also. This history was written long ago. The word gay meant happy and joyful. To be gay was to be full of life. It didn't mean queer as it does today).

BRIGHT WERE THE DAYS at Merry Mount, when the Maypole was the banner staff of that gay colony! They who reared it, should their banner be triumphant, were to pour sunshine over New England's rugged hills, and scatter flower seeds throughout the soil. Jollity and gloom were contending for an empire. Midsummer eve had come, bringing deep verdure to the forest, and roses in her lap, of a more vivid hue than the tender buds of Spring. But May, or her mirthful spirit, dwelt all the year round at Merry Mount, sporting with the Summer months, and revelling with Autumn, and basking in the glow of Winter's fireside. Through a world of toil and care she flitted with a dreamlike smile, and came hither to find a home among the light-some hearts of Merry Mount.

Never had the Maypole been so gayly decked as at sunset on midsummer eve. This venerated emblem was a pine-tree, which had preserved the slender grace of youth, while it equalled the loftiest height of the old wood monarchs. From its top streamed a silken banner, colored like the rainbow. Down nearly to the ground the pole was dressed with birchen boughs, and others of the liveliest green, and some with silvery leaves, fastened by ribbons that fluttered in fantastic knots of twenty different colors, but no sad ones. Garden flowers, and blossoms of the wilderness, laughed gladly forth amid the verdure, so fresh and dewy that they must have grown by magic on that happy pine-tree. Where this green and flowery splendor terminated, the shaft of the Maypole was stained with the seven brilliant hues of the banner at its top. On the lowest green bough hung an abundant wreath of roses, some that had been gathered in the sunniest spots of the forest, and others, of still richer blush, which the colonists had reared from English seed. O, people of the Golden Age, the chief of your husbandry was to raise flowers!

But what was the wild throng that stood hand in hand about the Maypole? It could not be that the fauns and nymphs, when driven from their classic groves and homes of ancient fable, had sought refuge, as all the persecuted did, in the fresh woods of the West. These were Gothic monsters, though perhaps of Grecian ancestry. On the shoulders of a comely youth uprose the head and branching antlers of a stag; a second, human in all other points, had the grim visage of a

wolf; a third, still with the trunk and limbs of a mortal man, showed the beard and horns of a venerable he-goat. There was the likeness of a bear erect, brute in all but his hind legs, which were adorned with pink silk stockings. And here again, almost as wondrous, stood a real bear of the dark forest, lending each of his fore paws to the grasp of a human hand, and as ready for the dance as any in that circle. His inferior nature rose half way, to meet his companions as they stooped. Other faces wore the similitude of man or woman, but distorted or extravagant, with red noses pendulous before their mouths, which seemed of awful depth, and stretched from ear to ear in an eternal fit of laughter. Here might be seen the Salvage Man, well known in heraldry, hairy as a baboon, and girdled with green leaves. By his side, a noble figure, but still a counterfeit, appeared an Indian hunter, with feathery crest and wampum belt. Many of this strange company wore fool's caps, and had little bells appended to their garments, tinkling with a silvery sound, responsive to the inaudible music of their gleesome spirits. Some youths and maidens were of soberer garb, yet well maintained their places in the irregular throng by the expression of wild revelry upon their features. Such were the colonists of Merry Mount, as they stood in the broad smile of sunset round their venerated Maypole.

Had a wanderer, bewildered in the melancholy forest, heard their mirth, and stolen a half-affrighted glance, he might have fancied them the crew of Comus, some already transformed to brutes, some midway between man and beast, and the others rioting in the flow of tipsy jollity that foreran the change. But a band of Puritans, who watched the scene, invisible themselves, compared the masques to those devils and ruined souls with whom their superstition peopled the black wilderness.

Within the ring of monsters appeared the two airiest forms that had ever trodden on any more solid footing than a purple and golden cloud.

One was a youth in glistening apparel, with a scarf of the rainbow pattern crosswise on his breast. His right hand held a gilded staff, the ensign of high dignity among the revellers, and his left grasped the slender fingers of a fair maiden, not less gayly decorated than himself. Bright roses glowed in contrast with the dark and glossy curls of each, and were scattered round their feet, or had sprung up spontaneously there. Behind this lightsome couple, so close to the Maypole that its boughs shaded his jovial face, stood the figure of an English priest, canonically dressed, yet decked with flowers, in heathen fashion, and wearing a chaplet of the native vine leaves. By the riot of his rolling eye, and the pagan decorations of his holy garb, he seemed the wildest monster there, and the very Comus of the crew.

"Votaries of the Maypole," cried the flower-decked priest, "merrily, all day long, have the woods echoed to your mirth. But be this your merriest hour, my hearts! Lo, here stand the Lord and Lady of the May, whom I, a clerk of Oxford, and high priest of Merry Mount, am presently to join in holy matrimony. Up with your nimble spirits, ye morris-dancers, green men, and glee maidens, bears and wolves, and horned gentlemen! Come; a chorus now, rich with the old mirth of Merry England, and the wilder glee of this fresh forest; and then a dance, to show the youthful pair what life is made of, and how airily they should go through it! All ye that love the Maypole, lend your voices to the nuptial song of the Lord and Lady of the May!"

This wedlock was more serious than most affairs of Merry Mount, where jest and delusion, trick and fantasy, kept up a continual carnival. The Lord and Lady of the May, though their titles must be laid down at sunset, were really and truly to be partners for the dance of life, beginning the measure that same bright eve. The wreath of roses, that hung from the lowest green bough of the Maypole, had been twined for them, and would be thrown over both their

heads, in symbol of their flowery union. When the priest had spoken, therefore, a riotous uproar burst from the rout of monstrous figures.

"Begin you the stave, reverend Sir," cried they all; "and never did the woods ring to such a merry peal as we of the Maypole shall send up!"

Immediately a prelude of pipe, cithern, and viol, touched with practised minstrelsy, began to play from a neighboring thicket, in such a mirthful cadence that the boughs of the Maypole quivered to the sound. But the May Lord, he of the gilded staff, chancing to look into his Lady's eyes, was wonder struck at the almost pensive glance that met his own.

"Edith, sweet Lady of the May," whispered he reproachfully, "is yon wreath of roses a garland to hang above our graves, that you look so sad? O, Edith, this is our golden time! Tarnish it not by any pensive shadow of the mind; for it may be that nothing of futurity will be brighter than the mere remembrance of what is now passing."

"That was the very thought that saddened me! How came it in your mind too?" said Edith, in a still lower tone than he, for it was high treason to be sad at Merry Mount. "Therefore do I sigh amid this festive music. And besides, dear Edgar, I struggle as with a dream, and fancy that these shapes of our jovial friends are visionary, and their mirth unreal, and that we are no true Lord and Lady of the May. What is the mystery in my heart?"

Just then, as if a spell had loosened them, down came a little shower of withering rose leaves from the Maypole. Alas, for the young lovers! No sooner had their hearts glowed with real passion than they were sensible of something vague and unsubstantial in their former pleasures, and felt a dreary presentiment of inevitable change. From the moment that they truly loved, they had subjected themselves to earth's doom of care and sorrow, and troubled joy, and had no more a home at Merry Mount. That was Edith's mystery. Now leave we the priest to marry them, and the masquers to sport round the Maypole, till the last sunbeam be withdrawn from its summit, and the shadows of the forest mingle gloomily in the dance. Meanwhile, we may discover who these gay people were.

Two hundred years ago, and more, the old world and its inhabitants became mutually weary of each other. Men voyaged by thousands to the West: some to barter glass beads, and such like jewels, for the furs of the Indian hunter; some to conquer virgin empires; and one stern band to pray. But none of these motives had much weight with the colonists of Merry Mount. Their leaders were men who had sported so long with life, that when Thought and Wisdom came, even these unwelcome guests were led astray by the crowd of vanities which they should have put to flight. Erring Thought and perverted Wisdom were made to put on masques, and play the fool. The men of whom we speak, after losing the heart's fresh gayety, imagined a wild philosophy of pleasure, and came hither to act out their latest day-dream. They gathered followers from all that giddy tribe whose whole life is like the festal days of soberer men. In their train were minstrels, not unknown in London streets: wandering players, whose theatres had been the halls of noblemen; mummers, rope-dancers, and mountebanks, who would long be missed at wakes, church ales, and fairs; in a word, mirth makers of every sort, such as abounded in that age, but now began to be discountenanced by the rapid growth of Puritanism. Light had their footsteps been on land, and as lightly they came across the sea. Many had been maddened by their previous troubles into a gay despair; others were as madly gay in the flush of youth, like the May Lord and his Lady; but whatever might be the quality of their mirth, old and young were gay at Merry Mount. The young deemed themselves happy. The elder spirits, if they knew that mirth was but the counterfeit of happiness, yet followed the false shadow wilfully, because at least her garments glittered brightest. Sworn triflers of a lifetime, they would not venture among the sober truths of life not

even to be truly blest.

All the hereditary pastimes of Old England were transplanted hither. The King of Christmas was duly crowned, and the Lord of Misrule bore potent sway. On the Eve of St. John, they felled whole acres of the forest to make bonfires, and danced by the blaze all night, crowned with garlands, and throwing flowers into the flame. At harvest time, though their crop was of the smallest, they made an image with the sheaves of Indian corn, and wreathed it with autumnal garlands, and bore it home triumphantly. But what chiefly characterized the colonists of Merry Mount was their veneration for the Maypole. It has made their true history a poet's tale. Spring decked the hallowed emblem with young blossoms and fresh green boughs; Summer brought roses of the deepest blush, and the perfected foliage of the forest; Autumn enriched it with that red and yellow gorgeousness which converts each wildwood leaf into a painted flower; and Winter silvered it with sleet, and hung it round with icicles, till it flashed in the cold sunshine, itself a frozen sunbeam. Thus each alternate season did homage to the Maypole, and paid it a tribute of its own richest splendor. Its votaries danced round it, once, at least, in every month; sometimes they called it their religion, or their altar; but always, it was the banner staff of Merry Mount.

Unfortunately, there were men in the new world of a sterner faith than these Maypole worshippers. Not far from Merry Mount was a settlement of Puritans, most dismal wretches, who said their prayers before daylight, and then wrought in the forest or the corn-field till evening made it prayer time again. Their weapons were always at hand to shoot down the straggling savage. When they met in conclave, it was never to keep up the old English mirth, but to hear sermons three hours long, or to proclaim bounties on the heads of wolves and the scalps of Indians. Their festivals were fast days, and their chief pastime the singing of psalms. Wo to the youth or maiden who did but dream of a dance! The selectman nodded to the constable; and there sat the light-heeled reprobate in the stocks; or if he danced, it was round the whipping-post, which might be termed the Puritan Maypole.

A party of these grim Puritans, toiling through the difficult woods, each with a horseload of iron armor to burden his footsteps, would sometimes draw near the sunny precincts of Merry Mount. There were the silken colonists, sporting round their Maypole; perhaps teaching a bear to dance, or striving to communicate their mirth to the grave Indian; or masquerading in the skins of deer and wolves, which they had hunted for that especial purpose. Often, the whole colony were playing at blindman's buff, magistrates and all, with their eyes bandaged, except a single scapegoat, whom the blinded sinners pursued by the tinkling of the bells at his garments. Once, it is said, they were seen following a flower-decked corpse, with merriment and festive music, to his grave. But did the dead man laugh?

In their quietest times, they sang ballads and told tales, for the edification of their pious visitors; or perplexed them with juggling tricks; or grinned at them through horse collars; and when sport itself grew wearisome, they made game of their own stupidity, and began a yawning match. At the very least of these enormities, the men of iron shook their heads and frowned so darkly that the revellers looked up, imagining that a momentary cloud had overcast the sunshine, which was to be perpetual there. On the other hand, the Puritans affirmed that, when a psalm was pealing from their place of worship, the echo which the forest sent them back seemed often like the chorus of a jolly catch, closing with a roar of laughter. Who but the fiend, and his bond slaves, the crew of Merry Mount, had thus disturbed them? In due time, a feud arose, stern and bitter on one side, and as serious on the other as anything could be among such light spirits as had sworn allegiance to the Maypole. The future

complexion of New England was involved in this important quarrel. Should the grizzly saints establish their jurisdiction over the gay sinners, then would their spirits darken all the clime, and make it a land of clouded visages, of hard toil, of sermon and psalm forever. But should the banner staff of Merry Mount be fortunate, sunshine would break upon the hills, and flowers would beautify the forest, and late posterity do homage to the Maypole.

After these authentic passages from history, we return to the nuptials of the Lord and Lady of the May. Alas! we have delayed too long, and must darken our tale too suddenly. As we glance again at the Maypole, a solitary sunbeam is fading from the summit, and leaves only a faint, golden tinge blended with the hues of the rainbow banner. Even that dim light is now withdrawn, relinquishing the whole domain of Merry Mount to the evening gloom, which has rushed so instantaneously from the black surrounding woods. But some of these black shadows have rushed forth in human shape.

Yes, with the setting sun, the last day of mirth had passed from Merry Mount. The ring of gay masquers was disordered and broken; the stag lowered his antlers in dismay; the wolf grew weaker than a lamb; the bells of the morris-dancers tinkled with tremulous affright. The Puritans had played a characteristic part in the Maypole mummeries. Their darksome figures were intermixed with the wild shapes of their foes, and made the scene a picture of the moment, when waking thoughts start up amid the scattered fantasies of a dream. The leader of the hostile party stood in the centre of the circle, while the rout of monsters cowered around him, like evil spirits in the presence of a dread magician. No fantastic foolery could look him in the face. So stern was the energy of his aspect, that the whole man, visage, frame, and soul, seemed wrought of iron, gifted with life and thought, yet all of one substance with his headpiece and breastplate. It was the Puritan of Puritans; it was Endicott himself!

"Stand off, priest of Baal!" said he, with a grim frown, and laying no reverent hand upon the surplice. "I know thee, Blackstone! Thou art the man who couldst not abide the rule even of thine own corrupted church, and hast come hither to preach iniquity, and to give example of it in thy life. But now shall it be seen that the Lord hath sanctified this wilderness for his peculiar people. Wo unto them that would defile it! And first, for this flower-decked abomination, the altar of thy worship!"

And with his keen sword Endicott assaulted the hallowed Maypole. Nor long did it resist his arm. It groaned with a dismal sound; it showered leaves and rosebuds upon the remorseless enthusiast; and finally, with all its green boughs and ribbons and flowers, symbolic of departed pleasures, down fell the banner staff of Merry Mount. As it sank, tradition says, the evening sky grew darker, and the woods threw forth a more sombre shadow.

"There," cried Endicott, looking triumphantly on his work, "there lies the only Maypole in New England! The thought is strong within me that, by its fall, is shadowed forth the fate of light and idle mirth makers, amongst us and our posterity. Amen, saith John Endicott."

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(*Did Governor Endicott speak less positively, we should suspect a mistake here. The Rev. Mr. Blackstone, though an eccentric, is not known to have been an immoral man. We rather doubt his identity with the priest of Merry Mount.)

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"Amen!" echoed his followers.

But the votaries of the Maypole gave one groan for their idol. At the sound, the Puritan leader glanced at the crew of Comus, each a figure of broad mirth, yet, at this moment, strangely expressive of sorrow and dismay.

"Valiant captain," quoth Peter Palfrey, the Ancient of the band,

"what order shall be taken with the prisoners?"

"I thought not to repent me of cutting down a Maypole," replied Endicott, "yet now I could find in my heart to plant it again, and give each of these bestial pagans one other dance round their idol. It would have served rarely for a whipping-post!"

"But there are pine-trees enow," suggested the lieutenant.

"True, good Ancient," said the leader. "Wherefore, bind the heathen crew, and bestow on them a small matter of stripes apiece, as earnest of our future justice. Set some of the rogues in the stocks to rest themselves, so soon as Providence shall bring us to one of our own well-ordered settlements, where such accommodations may be found. Further penalties, such as branding and cropping of ears, shall be thought of hereafter."

"How many stripes for the priest?" inquired Ancient Palfrey.

"None as yet," answered Endicott, bending his iron frown upon the culprit. "It must be for the Great and General Court to determine, whether stripes and long imprisonment, and other grievous penalty, may atone for his transgressions. Let him look to himself! For such as violate our civil order, it may be permitted us to show mercy. But woe to the wretch that troubleth our religion!"

"And this dancing bear," resumed the officer. "Must he share the stripes of his fellows?"

"Shoot him through the head!" said the energetic Puritan. "I suspect witchcraft in the beast."

"Here be a couple of shining ones," continued Peter Palfrey, pointing his weapon at the Lord and Lady of the May. "They seem to be of high station among these misdoers. Methinks their dignity will not be fitted with less than a double share of stripes."

Endicott rested on his sword, and closely surveyed the dress and aspect of the hapless pair. There they stood, pale, downcast, and apprehensive. Yet there was an air of mutual support, and of pure affection, seeking aid and giving it, that showed them to be man and wife, with the sanction of a priest upon their love. The youth, in the peril of the moment, had dropped his gilded staff, and thrown his arm about the Lady of the May, who leaned against his breast, too lightly to burden him, but with weight enough to express that their destinies were linked together, for good or evil. They looked first at each other, and then into the grim captain's face. There they stood, in the first hour of wedlock, while the idle pleasures, of which their companions were the emblems, had given place to the sternest cares of life, personified by the dark Puritans. But never had their youthful beauty seemed so pure and high as when its glow was chastened by adversity.

"Youth," said Endicott, "ye stand in an evil case, thou and thy maiden wife. Make ready presently, for I am minded that ye shall both have a token to remember your wedding day!"

"Stern man," cried the May Lord, "how can I move thee? Were the means at hand, I would resist to the death. Being powerless, I entreat! Do with me as thou wilt, but let Edith go untouched!"

"Not so," replied the immitigable zealot. "We are not wont to show an idle courtesy to that sex, which requireth the stricter discipline. What sayest thou, maid? Shall thy silken bridegroom suffer thy share of the penalty, besides his own?"

"Be it death," said Edith, "and lay it all on me!"

Truly, as Endicott had said, the poor lovers stood in a woful case. Their foes were triumphant, their friends captive and abased, their home desolate, the benighted wilderness around them, and a rigorous destiny, in the shape of the Puritan leader, their only guide. Yet the deepening twilight could not altogether conceal that the iron man was softened; he smiled at the fair spectacle of early love; he almost sighed for the inevitable blight of early hopes.

"The troubles of life have come hastily on this young couple," observed Endicott. "We will see how they comport themselves under

their present trials ere we burden them with greater. If, among the spoil, there be any garments of a more decent fashion, let them be put upon this May Lord and his Lady, instead of their glistening vanities. Look to it, some of you."

"And shall not the youth's hair be cut?" asked Peter Palfrey, looking with abhorrence at the love-lock and long glossy curls of the young man.

"Crop it forthwith, and that in the true pumpkin-shell fashion," answered the captain. "Then bring them along with us, but more gently than their fellows. There be qualities in the youth, which may make him valiant to fight, and sober to toil, and pious to pray; and in the maiden, that may fit her to become a mother in our Israel, bringing up babes in better nurture than her own hath been. Nor think ye, young ones, that they are the happiest, even in our lifetime of a moment, who mis-spend it in dancing round a Maypole!"

And Endicott, the severest Puritan of all who laid the rock foundation of New England, lifted the wreath of roses from the ruin of the Maypole, and threw it, with his own gauntleted hand, over the heads of the Lord and Lady of the May. It was a deed of prophecy. As the moral gloom of the world overpowers all systematic gayety, even so was their home of wild mirth made desolate amid the sad forest. They returned to it no more. But as their flowery garland was wreathed of the brightest roses that had grown there, so, in the tie that united them, were intertwined all the purest and best of their early joys.

They went heavenward, supporting each other along the difficult path which it was their lot to tread, and never wasted one regretful thought on the vanities of Merry Mount.

Letter

Wyatt,

Just wanted to drop you a line to commend you on your communiqué to the Wisconsin Dept. of Correction (AKA prison).

It just shows the absurdity of *the system* (to borrow a term from The Turner Diaries.) Whites are a minority in prison. They are in California, anyway. To deny Whites access to non-violent pro-White thought and ideology is ridiculous. Although you correctly argued the issue from a religious stand point, I don't see this as being a religious issue as much as I see it as a racial issue. The prison bureaucracy (The U.S. government) doesn't want Whites to read or think anything that conflicts with the anti-White media death machine. White racio-cultural survival (White separatism and also the ending of the insanity of Third World immigration are key factors) is something that the aforementioned double headed Frankenstein has set out to destroy – By Any Means Necessary. Keep up the good work, Wyatt. The White race needs more people like you, Brother Tom

Brother Tom:

The Wisconsin affair is a religious matter. It all started when the program director walked into a Pagan religious meeting with some Christian thugs. She saw one inmate wearing an Egypt key of life around his neck. She ripped the religious symbol off his neck and started screaming that she would not allow them to bring "evil spirits" into her prison. She then began to rip up drawings of religious symbols such as Thor's Hammers and the Runes. She threw two inmate in the hole and wrote on the tickets the reason for this was that they practiced Asatru. Now, they are using the race card and saying that Asatru is a gang. The race issue was an after thought in the Wisconsin matter.

Wyatt

Ancient Empires

One theory about the beginning of civilization is it started not by genius, but by accident, when man first moved into harsh, arid regions where survival demanded the creation of trade routes in order to bring resources to the people.

The Invention of Empire

Civilization as we know it began in an unlikely place. The area now called the Middle East has always been very dry, making it a difficult region for early man to live in. The first people to arrive were nomadic herders who probably moved into the area from central Asia or eastern Europe around 5800 BCE by Caucasians and/or Caucasian like people known as Caucasoids, looking for pasture to feed their flocks of goats and sheep in the scrubby hills of what are now Iraq, Iran, and Syria. But the lack of water made it too hard for man to settle down and farm, so the population stayed small until around 3300 BCE, when an unknown genius came up with an idea that made modern civilization possible: irrigation.

The main sources of fresh water in the Middle East are the two great rivers, the Tigris and Euphrates, which run roughly parallel to each other, flowing southeast from the hills of Asia Minor (modern Turkey) to the Persian Gulf. The swath of land lying between the Tigris and Euphrates is known as Mesopotamia, a word meaning, literally, land between the two rivers. Both rivers have slow, silty water and are prone to flooding. Unlike Egypt's peaceful and dependable Nile, these two life-giving streams must be carefully managed and controlled in order for man to make use of them. The earliest settlers who brought agriculture to the region quickly discovered that the muddy swamps in southern Mesopotamia were wonderfully fertile, but only if the water supply was constantly watched and disciplined. The water had to be directed to dry areas with irrigation canals and dikes, and also drained from flooded and marshy fields with ditches, levees, and buckets.

The need to control the waters gave birth to the need to control men. The elaborate system of canals, dikes, buckets, and all the other equipment used to get the water where it was wanted needed constant maintenance. A complicated system of rules and regulations was also required to keep everything working smoothly and prevent accidents that could ruin a crop and threaten the safety of the whole settlement. For the first time, people needed to cooperate with each other on a large scale, year after year after year. A system of rigid authority was required to make this cooperation a reality. The next natural step was that this authority would come to rest in a small number of people, those who had the skills, knowledge, and influence to keep the rivers under control and prevent a disaster.

At first, these leaders were priests, and the maintenance of the irrigation system was a religious duty shared by all. Since the settlers had no way to predict when the river would flood, it made sense to give power into the hands of those who did the gods, in the person of their chosen representatives. The position of priest-leader was an elected post. Under the guidance of these leaders, the swamps bloomed and produced food in huge quantities, yielding far more grain than the settlers could eat themselves. With the extra food, the settlers developed two other key parts of modern civilization: trade routes and cities.

Trade was an absolute necessity for the people of Mesopotamia. The land, though amazingly fertile for grain, was very poor in several other important ways. No trees grew in the swamps, and neither stone nor metal were to be found in the river delta. The locals built their homes out of mud bricks (which melted when it rained), burned dried grass and animal dung for warmth, and had furnishings made of woven reeds. To get the hard goods they needed and wanted, the mud farmers could either travel hundreds of miles upriver to the hills, or they could take the simpler route of exchanging their extra grain for the timber, stone, copper and tin the nomadic hill tribes of the north could provide.

The surplus food also meant that not all of the population needed to work in the fields in order to keep everyone fed. People who were especially good at certain jobs, like making pottery and cloth, could spend their time doing what they were best at, then trade their goods for food. All these innovations—trade, specialization of labor, and the political power of religious figures—created yet another new need. The simple houses and animal pens of times past were no longer sufficient for the new lifestyle of the mud farmers. Traders needed a marketplace to do business, craftspeople needed workplaces to create their wares, and the priests needed temples (the grander the better) to help placate the gods. In other words, the farmers now needed cities. Within a short time the world's first urban centers rose up out of the mud, and were given the names Eridu, Uruk, Nippur, and Kish. Their inhabitants banded together in a loose alliance, and called their lands Sumer. The people of Sumeria were united by bonds of blood, culture and common interest, although there are records of the occasional inter-city war, usually over water rights.

The leaders of early Sumeria were priest-kings, elected by popular assembly. The chief leader was known as the En, meaning big person. Sumeria had no capital city; the political center of Sumer was in whichever city the current En happened to be living. Over time, the power of the elected kings grew until at some point an elected leader refused to step down when his term of office was up, and the principle of the hereditary monarchy came into being. The monarchy then became an office separate from the priesthood, concerned mainly with administration of the city and organization of the populace during times of war. The creation of the monarchy reduced the power of the priests and the temples until eventually they were completely subordinate to the kings.

Roughly a thousand years after they built the first city, the Sumerian people had the dubious honor of becoming the subjects of the world's first empire-builder. The concept of empire is defined as the political and military domination of a single distinct cultural group over one or more other cultures. In 2340 BCE, the records of Sumeria show that several of her cities were attacked and conquered by the legendary ruler Sargon of Agade. Sargon was a soldier-leader from the non-Sumerian state of Akkad, located to the north of the lands of Sumer. Not much is known about Sargon except that he ruled most of Sumer for over fifty years, and founded a short-lived dynasty that lasted about a century. While he probably didn't control all of Sumeria, since it was really too large to be ruled with the technology available at the time, he definitely had power over his home state of Akkad, several Sumerian cities, the region in northern Mesopotamia which would one day become Assyria, and an area to the east of the Tigris known as Elam. It was an empire of remarkable size for its time, and would become a model for all the future Empires of the region. Despite the impressive range of Sargons control, however, there are no records from the time indicating any contact with the other advanced civilization of the period, Egypt.

The Empires of Mesopotamia

Sargon, as the first empire-builder, was also the first conqueror to experience a common side effect of empire building: the resentment and eventual rebellion of subjugated peoples. Only a few hundred years after Sargon, the Elamites from the area east of the Tigris descended upon the cities of Sumeria and all but destroyed the Sumerian culture. The Elamites apparently had no interest in creating an empire, for they left again after punishing their former conquerors. The mantle of Sargon was then taken up by a new leader, the lawgiver Hammurabi from the city-state of Babylon, located just south of modern day Baghdad. Hammurabi took over the lands of Akkad and Sumer, then attacked the Elamites in 1764 BCE and added their lands to those of Babylon, creating the Babylonian empire. Hammurabi's rule, which lasted from 1792 BCE to 1750 BCE, led to the first flowering of Babylonian culture in Mesopotamia. Much of what we know of human law from this period comes from the Code of Hammurabi, a long and detailed judicial guide for settling disputes found carved into a stele (a stone post) which survived the ages nearly intact.

Farther to the north and west, however, big changes were brewing. In the hills of Asia Minor, a tribe, whose roots have been traced back to Russia, called the Hittites (otherwise less developed than the great cultures of the day such as Babylon and Egypt) were on the verge of making two major technological advances that would give them a brief but impressive supremacy over all other cultures of the day. First, around 2000 BCE the Hittites learned how to domesticate the horse both as a riding and a draft animal. Until that time, only donkeys and oxen could pull carts, since the harness used on these animals would choke a horse to death. The Hittites learned how to harness the horse (faster than an ox, and stronger than a donkey) to a light cart with spoked wheels, and created the chariot, a war-machine of unmatched speed and power. Early chariots were usually drawn by two horses yoked side-by-side, and carried a driver plus either an archer or a spearman, possibly with a shield-bearer as well.

Shortly after the invention of the chariot came the second major advance: the Hittites learned how to smelt iron for tools and weapons. Until this time, weapons had been made of bronze, an alloy made from two relatively rare and expensive metals, copper and tin. Iron ore was much more plentiful, but far harder to work with than bronze. When the Hittites became capable of refining iron ore into usable metal, they were suddenly able to produce weapons and tools in great quantities. Around 1700 BCE the Hittites (and the related Aryan Hyskos and Mitanni tribes) swept out of Asia Minor and wreaked havoc on their neighbors to the north, east, and as far south as Egypt, which fell to a Hyskos invasion c. 1520 BCE.

Although the Hittites never directly threatened Babylon, their new technology soon fell into the hands of a different culture that would: the Assyrians, renowned throughout history for the cruelty and savagery of their reign. By 1200 BCE the Hittite conquests were collapsing as the cultures they had overrun adopted the Hittite advances and turned them against the conquerors. The door was open for another culture to assume supremacy in the Middle East, and the Assyrians of northern Mesopotamia were more than willing to step in. At first, the Assyrians were mostly concerned with keeping their trade routes open. Attacks on their neighbors were limited to pirate raids and border skirmishes. Soon, however, these turned into full-scale wars of annexation. By 1100 BCE the Assyrian armies, under their leader Tiglathpileser I, had reached and conquered all the lands between the upper Euphrates and the Mediterranean Sea. Armed with iron weapons and complete ruthlessness, the chariots and cavalry of the Assyrians held the entire Near East in a grip of terror for the next four hundred years. In 675 BCE Esarhaddon of Assyria conquered Egypt.

The Assyrians ruled over their subjects with unprecedented cruelty. They engaged in regular mass executions, vicious torture, slavery, and the deportation and forced resettlement of entire nations of people. To be certain that their inferiors remembered their place, the Assyrians had the tales of their activities engraved onto stone slabs in both pictures and words which have survived to the present day to give modern man a detailed view of what life under Assyrian rule was like. The reasons for the brutality of the Assyrians are lost in time, though it may be that they wished to develop a reputation so terrible that fear would act as an effective defense of their lands. Since Assyria had no geographic boundaries to help keep invaders out and was open to attack on all sides, her rulers may have had to find other ways to maintain their borders.

The most famous Assyrian emperor was Ashurbanipal, who ruled between 668 BCE and 627 BCE. Ashurbanipal was more scholarly and less vicious than his predecessors, though he wasn't a peaceful ruler by most standards. He is best known for creating the world's first library at his capital of Nineveh, gathering together thousands of clay tablets and papyrus scrolls, a treasure of incalculable value. Unfortunately, by rejecting the worst excesses of his forebears, Ashurbanipal appears to have helped bring about the end of the Assyrian empire by lowering the wall of terror that had helped keep the empires many enemies at bay. On his death in 627 BCE, the empire fell into civil war and general revolt as her subject peoples rose up against the Assyrian rule. In 612 BCE an alliance of Babylonians and another subject tribe called the Medes attacked and destroyed Nineveh, burning it to the ground. Within a few years, the vast Assyrian empire built on blood and terror had disappeared from history, never to return.

The leadership role played by the Babylonians (also called the Chaldeans) in the downfall of Assyria gave rise to a new brief flowering of Babylonian power in Mesopotamia. This New Babylonian Empire lasted only about a century and was the creation of a single man, Nebuchadnezzar II, ruler of Babylon for over eighty years. Under Nebuchadnezzar, Babylon became the largest and richest city in the civilized world, a place of constant hustle and bustle, teeming with trade and commerce. The wealth and culture of Babylon were the envy of all who saw her. Nebuchadnezzar built several impressive monuments to celebrate the greatness of his city, among them the famous Hanging Gardens of Babylon (one of the seven wonders of the ancient world), and the three hundred foot high Etemenanki temple, better remembered as the Biblical Tower of Babel.

The glory of Babylon was not to last, however. The Babylonians were more advanced culturally than militarily, and their city was often threatened by invaders from other lands. Babylon dealt with these incursions by absorbing the outsiders into itself, but the effort rapidly drained the city's wealth and the people's racial identity. By the time of Nebuchadnezzar's death, Babylon's economy was already becoming strained. In 539 BCE, a military leader from the neighboring state of Persia brought his armies to the city's gates, and shining Babylon surrendered without a fight.

Persia, the First Great Empire

At the time of Babylon's second and final decline, the three great powers of the Middle East were the Babylonians of Mesopotamia, the Lydians in Asia Minor, and the Medes of Iran, who had helped the Babylonians crush the Assyrians. The Medes had a small empire of their own, with loose control over several nearby kingdoms. In 550 BCE, the ruler of one of these kingdoms, Cyrus of Persia, rose up and overthrew his Median overlords. In so doing, he began the creation of the first of a new breed of empires, one that would control far more

land and population than any empire before it. The Persian empire constructed by Cyrus and his successors stretched over several thousand miles, from Egypt to the straits of Bosphorus, and into western India. Its size and grandeur would not be outdone until the coming of Rome centuries later. At its height, it encompassed a population of around fifteen million people, a total surpassed only by China (then at twenty million.) The line of Cyrus, later known as the Great, and his successors were called the Achaemenids after a possibly mythical ancestor called Achaemenes. This family of rulers produced several of the greatest leaders the ancient world had yet seen. Cyrus himself was a master soldier. Unlike the Hittite conquerors, he had no technological advantage over his opposition, and had to rely on shrewd generalship alone to earn his victories. It was enough. In the space of a mere ten years, his armies swept west to the shores of the Indus river, then east and north to conquer the Lydians of Turkey.

Just south of the Lydians was a region of land called Ionia. There, on the shore of the Mediterranean Sea, several cities had been founded by a people who, up to that point, had had little contact with the Middle East the Greeks. After subjugating the powerful Lydians, Cyrus saw no reason to avoid the Greek cities, and quickly brought them under his rule. Then in 539 BCE he brought his army to the walls of Babylon, which opened its gates to him and accepted him as ruler without a fight. By doing so, the Babylonians lost their independence, but were able to save their city and their cultural heritage. Cyrus respected the greatness of the Babylonian achievements, and did no damage to the great city once its inhabitants had paid homage to him. Babylonian culture outlived Babylonian independence for more than four centuries, and had great influence on the culture of the Persian Empire as a whole.

Cyrus, known as The Shepherd to his people, was the first historical example of a good emperor: successful and courageous in war, merciful in victory, and tolerant of the peoples he conquered. A true soldier, he died in battle in 529 BCE while putting down an uprising of rebellious tribes in northern Iran. His son, Cambyses, succeeded him briefly after murdering Cyrus's other heir, Bardiya. Cambyses ruled only seven years before going insane and dying, but during that time he managed a successful campaign that added Egypt to Persia's holdings.

Cambyses's successor was his general and son-in-law Darius, called The Great like Cyrus before him. Darius made several military additions to the Persian empire, but his most important contributions were internal, not external. Darius was a great organizer: his subjects called him a shopkeeper who welded the Persian empire into a single unit through the building of roads, the establishment of a single currency, and the development of an imperial bureaucracy, including a postal service famed for its speed and reliability. Darius divided the Empire into twenty satrapies (provinces), each ruled by a prince called a Satrap. Like the most successful of the Roman emperors who would later follow him, Darius adopted a policy of allowing the locals of each province to do as they liked, as long as they paid their taxes to the empire.

Although a skilled general who expanded Persia's lands all the way west to the Indus River, Darius had the misfortune to be the first Persian ruler to engage the Greeks in serious warfare. His troubles began with a revolt of the Ionian cities conquered by Cyrus. Although they had been part of the Persian empire for about fifty years, the Ionian cities still considered themselves Greek, and were resentful of Persian rule. Their uprising was unsuccessful, though the Greek city of Athens sent a force of 1000 soldiers to help. Darius sought to punish Athens for her interference by staging a seaborne invasion of the Greek capital. The Athenian and Persian troops met at the plain of Marathon in 490 BCE, where to the surprise of all involved the Athenian army crushed the Persian invaders, despite being outnumbered three to one.

Darius sailed back home and began to plan a more forceful invasion of the Greek lands, but died soon after without carrying out his designs.

It was left to Darius's son, Xerxes I, to attempt to conquer the upstart Greeks. In 480 BCE he assembled the greatest army the world had ever seen and set out overland to attack Athens and her allies. But Xerxes's army, though large, was little more than an uncoordinated mob. At the mountain pass called Thermopylae, a tiny force of Greeks was able to hold off the immense Persian army for days, until finally the Greek forces were betrayed and destroyed by an attack from the rear. Xerxes marched on, destroying Greek cities as he went, then finally reached and sacked Athens. Yet, despite the loss of their capital, the Athenians and their allies fought on. The Athenian ships engaged the Persian ships at Salamis, and the disciplined Greek navy wiped out Xerxes's fleet. Xerxes made one last attempt to cow the Greeks in a land battle at Plataea, lost again, and gave up the venture as too costly to pursue any further.

After the humiliating defeat of the Persian forces by the Greeks, the Persian empire went into decline. Internal unrest increased, and the control of the emperor slipped. The empire struggled on for a century or so, until it became easy prey for the first determined conqueror to challenge its borders.

Persia and the West

Alexander was born the son of Philip II of Macedonia, a renowned conqueror in his own right who subjugated all of Greece and brought it under a single rule. When Philip died in 336 BCE, the twenty-year-old Alexander assumed the throne. Alexander knew from the start that he wanted to claim the Persian Empire as his own, and that the faltering empire was in no shape to resist him. The basics of the invasion plan had been laid out by Philip, but he died before he could act on them. In 333 BCE, at the age of twenty-three, Alexander crossed the Dardanelles with an army of 35,000 men. His forces included surveyors, architects, and historians. Alexander clearly intended permanent conquest, not merely armed raids for booty. The cities of Asia Minor fell easily; most surrendered immediately, glad to be free of their Persian overlords who had become tyrannical with the decline of central power in the empire. When the cities of Phoenicia (in modern day Lebanon and Israel) fell within a year, the current Persian emperor, Darius III, sent a letter to Alexander requesting peace. He offered the Macedonian all the lands west of the Euphrates and a large cash payment in exchange for a promise to be satisfied with that. Alexander wasn't interested.

Darius then sent out an army to engage Alexander's forces, a venture that was hopeless from the start. The Persian forces lost badly, and Darius's family was captured and held hostage, the emperor himself barely escaping. Alexander had little interest in threatening the emperor's family, nor any need to; the captives were treated with great care and consideration for the duration of their stay, which lasted several years.

In November of 332 BCE, Alexander reached Egypt, which welcomed him as a liberator. The Persian Satrap wisely surrendered without a fight. Alexander was crowned with the traditional double crown of the Egyptian Pharaohs, made obeisance to the Egyptian gods, and gave the administration of Egypt back to native governors (though the army remained Alexanders.) While in Egypt, he founded the city of Alexandria, which would become a great multi-ethnic, multi-racial center for trade, knowledge, and culture.

After wintering in Egypt, Alexander turned his attention eastward again and crossed the Euphrates. Darius again sent an army to meet Alexander on the shore of the Tigris at the plain of Gaugamela, but it

was a repeat of the first engagement: the Persians were soundly defeated, and again the emperor had to flee to avoid capture. In 330 BCE, Darius faced perhaps the ultimate humiliation for an emperor: one of his underlings murdered him and presented his body to Alexander. Alexander was not pleased by this event, and had Darius buried with full imperial honors in the royal tomb at Persepolis, the Persian capital. Shortly thereafter, a good portion of Persepolis burned to the ground. Many Persians claimed that Alexander deliberately set fire to the city as a symbol of the destruction of the Persian empire, but the more likely explanation is that the blaze was accidentally started by some of the Greek soldiers during a drunken revel.

The death of Darius ended all organized Persian resistance to Alexander. All that the conqueror needed to do was march west through the lands of Persia, claiming them as he went. He reached the shore of the Indus river before his army, unhappy at the prospect of entering the India jungles, balked and refused to go any further. Alexander turned back, but having his wishes thwarted did not sit well with the young emperor. He became more tyrannical to his governors, and executed a good number of them as he worked to consolidate his new empire.

During his march across the Middle East, Alexander had become very impressed with the riches and culture of Persia. Rather than forcing Greek ways on the Persians, he envisioned a joint Greco-Persian empire that would borrow the best from both cultures. Unfortunately, his Macedonian soldiers resented Alexander's attempts to put the Persians on the same level as the Greeks, and they became restless and unruly. The strain began to tell on Alexander, and after the death of his closest friend Hephaestion late in 324 BCE, he started showing signs of instability. Less than a year later he died of a fever after a bout of heavy drinking at the age of thirty-three.

On Alexander's death, his empire fragmented. The Middle East portion of his holdings were claimed by his general Seleucus I Nicator, who founded the short-lived Seleucid line of emperors. Seleucus was a Greek who wanted to bring Greek culture to Persia, a process called Hellenization. He was moderately successful in his efforts, and traces of the Greek influence can still be seen in the ruins of cities from this time. Though a reasonably competent leader, Seleucus did not have the charisma or the ability of Alexander. Soon after taking over the Middle East, he was forced to give up a good-sized chunk of his lands in western India to the Indian emperor, Chandragupta Maurya, and internal troubles in other areas sprang up almost immediately.

In less than eighty years, the Seleucid emperors were overthrown by a native power, Arsaces of the Parthia. The Parthians (or Parni, as they were also called) lived near the southeastern shore of the Caspian Sea, and had become wealthy from the trade of the Silk Road which passed through their territory. Arsaces roused the ethnic pride of the native Persians by opposing the Greek influence on Persian culture and claiming to be a descendant of the Achaemenids. By 140 BCE the Parthians had claimed all of Iran and Mesopotamia and created their own empire.

It was only a short time before the Parthians bumped into the civilization that would be their rival for centuries to come: the Romans. In 92 BCE an emissary from Rome, Cornelius Sulla, signed a treaty with Orbaz, the Parthian ambassador, agreeing to respect the river Euphrates as the border between the Roman and Parthian dominions. Like many Roman treaties, it was kept only as long as it was convenient for Rome to do so. Less than forty years later, continuous Roman provocation finally flared into a brief but vicious war. Following a Parthian victory at Carrhae that killed the Roman general Marcus Crassus and his son (and upset the balance of power in Rome), the Romans decided to leave the Parthians alone until they had finished settling their own internal troubles.

When the dust settled in Rome, Augustus had become emperor.

Augustus was more concerned with stabilizing his empire than with pursuing wars with foreign powers. In order to get the Silk Road reopened for valuable trade between China and Rome, he signed a treaty with the Parthian king Phraates IV. This treaty held until Augustus' death, at which time agents of Rome began to sow discord among the various Parthian states. The machinations of the Romans were successful in eroding the central authority of the Parthian king of kings, and the Parthian empire dissolved into a number of smaller principalities which fell to squabbling among themselves. Unfortunately for the Romans, at that time they were saddled with mostly incompetent, sometimes even insane emperors, who were unable to take proper advantage of the Parthian chaos.

When the Roman empire finally stabilized again, the expansionist emperor Trajan invaded the Middle East and succeeded in taking Armenia and Mesopotamia. His conquests were not very secure, however, and when Trajan died on campaign his successor, the Emperor Hadrian, decided to withdraw from the East. In 161 CE the Parthian princes united briefly to invade Rome in their turn. Facing pressure from the small but vigorous Indian empire of the Kushans to their west, they attempted to move east into Roman lands. Like Hadrian's efforts, however, their success was strictly temporary. The Roman emperor Marcus Aurelius counterattacked and once again took Armenia and lower Mesopotamia for Rome, but he was forced to withdraw his forces after a devastating plague decimated his army.

Fighting between the Romans and the Persians continued almost uninterrupted from then until the fall of the Roman empire, with neither civilization gaining any lasting advantage. In 226 CE the centuries-old disorder in Persia was relieved when a new leader emerged: Ardashir I, founder of the very successful Sassanid line of Persian emperors. Ardashir recreated nearly the entire Persian empire from the Achaemenid era, with the exception of those lands still held by Rome. He renamed his empire Iran, and divided it into thirty provinces, each controlled by a governor-king. For himself, he reserved the title of Shapur, meaning King of Kings. The term was later shortened to Shah. Although war continued periodically with Rome, Ardashir and his successors managed to hold the reborn Persian empire together for over four hundred years. The creation of the Sassanid emperors lasted until it was caught between the hammer of the advancing armies of Islam and the anvil of Rome's successor, the Byzantine empire. In 641 CE, the forces of Caliph Omar of Arabia seized the cities of Ctesiphon and Nehavend, and the reign of the Sassanids came to an end. It would be nearly a thousand years before Persia would see independence again.

The Technology and Culture of Mesopotamia and Persia

The combination of abundant food and brisk trade led to an explosion of development in Sumer unlike any the world had ever seen. Around the year 2000 BCE, the mud farmers of Mesopotamia laid many of the foundations of modern civilization. The city itself, with its features of organized cooperation and specialization of labor, was probably the Sumerians' greatest invention. Without the city environment, most of the other advances made by this culture would not have happened until much later, if at all. A second crucial invention which helped make so much else possible was the development of the written word.

The Sumerians created cuneiform, the world's earliest known written language. Cuneiform started out as a picture-language made by scratching lines onto damp clay tablets. Eventually, the language became a mix of pictures and sound-symbols (phonetics), in which the

Sumerians could communicate with a high degree of literacy. The cities of Sumer had schools where people were trained as professional scribes. An unknown Sumerian scribe created the oldest known example of written literature: a heroic poem known as the Epic of Gilgamesh, which had three thousand verses. In this poem is a mention of a Great Flood which devastated the Tigris-Euphrates valley. The story of this flood eventually made it west to the Semitic kingdoms on the shore of the Mediterranean, and became part of the Bible as Noah's flood.

The Sumerians were also quite good with numbers in fact, their oldest written records are actually accountants' tax records. (Taxes were another Sumerian invention.) The Sumerian math system was based on the number sixty, which could be easily divided by many other whole numbers, avoiding fractions. Parts of the Sumerian math system survive today in the sixty minute hour and the three hundred and sixty degrees of a circle. The Sumerians understood the principle of the Pythagorean theorem, though Pythagoras himself would not be born for some fifteen hundred years yet. They also probably had a basic understanding of simple algebra and geometry.

The Sumerian facility with numbers went hand in hand with a fascination for astronomy. Like most other early cultures, the Mesopotamians viewed the stars as messengers of the gods, and spent a great deal of time studying the night sky. They were the first culture to identify the five closest planets, or wandering stars, and created the seven-day week which is still used by dedicating one day to each of the wandering stars, plus one each to the sun and the moon. Their yearly calendar was based on the phases of the moon.

The deities of Sumer were polytheistic nature gods at first. As Sumerian culture matured and developed kings and empires, however, the Sumerian gods also developed a hierarchy. Each Sumerian city had its patron god to whom the city belonged, and the grandest buildings in the city were always the temples with their stepped pyramids called ziggurats. These gods were often angry, and the concept of the sinfulness of man and his need to appease the gods was developed to explain their anger. Although the details of Sumerian religion are lost in time, the presence of treasures buried in the graves of the wealthy dead seems to indicate a belief in some kind of life after death.

Despite all of their cultural advances, the main focus of Sumerian life was still the production of food. The main food staple in Sumer was barley grain, which was made into coarse leavened bread and also fermented as beer. Barley bread and beer plus the occasional onion was the most typical meal of the average Sumerian. A richer citizen might also have had fish from the twin rivers or the ocean, milk from sheep or goats, and dates from cultivated date palms. To help with the hard work of farming, the Sumerians domesticated the ox and the donkey, harnessing them to wheeled carts and a simple kind of plow.

The making of beer the main drink of Sumer, since water often carried disease was the job of Sumerian women, who enjoyed more freedom and equality in Sumer than they would in later Mesopotamian civilizations. A Sumerian woman could be a professional, earning money from her skills; could own property; and could run her own business. All of these rights would disappear in later times.

Although somewhat overshadowed by the artistic accomplishments of the Egyptians, Sumerian culture produced its share of quality artisans. The Mesopotamians knew how to work with copper, gold, bronze, and precious stones, and created both practical and fanciful goods from these materials. Treasures recovered from Sumerian burial sites included statuettes made of precious metals, game boards and pieces, and decorated musical instruments. There were accomplished potters and stonecarvers among the Sumerians as well. The Sumerians also knew how to make textiles, and could weave the fleece from their sheep and the hair from their goats into cloth.

The Sumerian soldier was usually a spearman, armed with a wooden

pike with a bronze point. For armor, he had a large rectangular shield made of wood fitted with strips of bronze for strength, and a wooden or bronze helmet. A few Sumerian soldiers probably used axes, and there may even have been Sumerian bowmen, although the evidence for that is scanty. The Sumerians pioneered the use of the shield wall for making charges: this involved packing soldiers into a tight square behind overlapping shields, providing good protection, at least from the front. The Sumerians also had an early crude type of chariot, a heavy cart pulled by four mules and carrying a driver and javelin-thrower. These early chariots lacked the speed and power of the later horse-drawn versions, however, and so were not nearly as effective.

Although Sumerian civilization declined, Sumerian accomplishments lived on in the Akkadian and Babylonian civilizations that followed. The next major leap in technology came from a different part of the Middle East. In the hills of Asia Minor, a tribe known as the Hittites were learning how to smelt iron.

The earliest metals used by man were those that could be found free in nature as pure nuggets, such as gold, silver, and copper. Early man quickly learned that rocks containing veins of these metals could be made to release the metal if the rocks were heated in a wood fire. These metals were all too soft to make good weapons, though. Eventually it was discovered that when molten copper was mixed with certain other metals such as tin, the product was a different sort of metal, the alloy called bronze. Bronze was hard enough to hold an edge, and so could be reliably used for tools and weapons of all kinds. The only problem was that both copper and tin were rare and expensive metals. Therefore, the size of any army was limited by the amount of bronze available.

Unlike ores of copper, gold, and silver, iron ore is very common. But a wood fire could never be made to burn hotly enough to free the metal from the rock. Around 1500 BCE, the Hittites learned how to turn wood into charcoal, and then found that a fire made from charcoal and carefully tended could burn hot enough to make pure iron from iron ores. Within a few hundred years, the Hittites had learned how to forge iron well enough that they could make weapons and armor from the newly plentiful metal. With iron, the Hittites could provide arms for every man in their kingdom. By 1000 BCE, their invention had spread to the other ancient civilizations, and the Iron Age had begun.

The Assyrians of upper Mesopotamia used the new bounty of metal to carve a large and bloody empire out of the lands of the Middle East. As might be expected, their main cultural advances came in the area of warfare, at which they excelled. The Assyrians pioneered many innovative military techniques which were adopted by the empires that would follow them. The warlord Ashurnasirpal was the first to take advantage of the horse in warfare. Not only did he have fast horse-drawn chariots, but he also used several different kinds of cavalry. The horsed soldiers of Assyria could be used for reconnaissance, or they could carry archers who could move and fire with extraordinary speed. There were also mounted spearmen, or lancers, though they couldn't fight as well as the knights of later centuries because the stirrup had not been invented yet.

Assyrian infantry came in several flavors as well. Foot soldiers used spears and wore heavy armor. Missile troops could wield either slings or the new composite bow. The archers and slingers were protected by shield-bearers, troops whose only purpose in battle was to stand in front of the archer with a large wicker shield. The most important Assyrian advance, however, was the development of tools and tactics for siege warfare. Most of the cities of the Middle East were surrounded by impressive stone walls, which had to be breached in order for the city to be taken. The Assyrians perfected methods of both passive and active city-breaking. They learned how to besiege a city by surrounding it and cutting off its water supply until those inside had to

surrender or die of thirst. If they wanted a speedier victory, the Assyrians learned how to construct heavy battering rams and siege towers that could tear down the walls of most cities by force. Any walls that proved too tough for the siege weaponry could be dug through with picks or collapsed by mining (digging underneath the foundation.) Few if any cities could withstand an assault by the Assyrian army. The Assyrian techniques were so effective that they would be adopted wholesale by later empires and continue in use almost unchanged for thousands of years.

The Assyrians did have a few achievements that were not related to warfare. Ashurbanipal, one of the few Assyrian rulers with an interest in something besides warfare, created the world's first library. Assyrian engineers constructed the world's first aqueducts for channeling water into their cities. Assyrian society was highly regulated and organized, which made it possible for the Assyrian armies to operate so effectively. The status of women was low in Assyria, however, which might be expected from a society based on warfare and military might. The Assyrians were also active traders, and were the first empire to make extensive use of coined money (which had been invented by King Croesus of Lydia, one of the lands conquered by Assyria.)

The Achaemenid line of Persian emperors, although adept at warfare, made their main contributions to Middle Eastern culture in the area of trade, particularly under the reign of Darius I. It was during this era that the Persian empire became a vital trading link between the western civilizations of Greece and Rome and the lands of eastern Asia, especially India, and later China. Under Darius, the huge Persian empire had a standardized money system based on the golden Daric coin (which became essentially the first international currency), standardized weights and measures, a common calendar (borrowed from the Egyptians), and even a common traders language, Aramaic, the lingua franca of the day. The Persians also invented banking. To keep the trade flowing smoothly, Darius invested in a large network of roads, maintained by the Emperor and patrolled by the imperial army. The longest of these Royal Roads stretched over 1600 miles. Darius inaugurated a postal service whose riders could cover this entire distance in a single week.

The Persians made another major contribution to world culture in the field of religion. About 600 BCE, a legendary prophet named Zoroaster founded a sect with many beliefs that were radical at the time. Zoroaster preached of a single god, embodiment of everything good, served by lesser angelic powers. Zoroaster's supreme being was opposed by a demonic adversary. The battle between the two took place on Earth among men, although in the end the supreme being of good was destined to triumph. Darius converted to Zoroastrianism and made it the state religion of Persia, although he was tolerant of the followers of other religions. Many of the ideas of Zoroaster eventually made their way into Christianity and into another important ancient religion called Mithraism.

In war, the Persians depended heavily on horsed cavalry, especially horsed archers, as the Assyrians had before them. By the time of Parthian dominance, the Parthian shot a flight of arrows launched backward by a supposedly fleeing enemy had become legendary, and the term survives to this day. The Persian emperors made a habit of recruiting the best fighting forces from the people they subjugated (though, like the later Roman auxiliaries, these soldiers were never allowed to serve in their home states.) This increased the manpower of the Persian army, but in time the wide variety of weapons and fighting styles led to a loss of efficiency. Eventually, the great Persian army became more a showpiece than an effective fighting unit. It was this disorganized force that was so thoroughly beaten by Alexander the Great.

The Earliest Celts

Around the year 800 BCE, big changes were brewing in the ancient world. The bloody empire of the Assyrians held sway in the Middle East, and Egypt's New Kingdom was in decline. The first city-states had begun to grow in Greece, though Rome was little more than a cluster of shepherd's huts on the shore of the Tiber river. The areas north and west of the Alps were thought to be wilderness by the ancient civilizations: chilly lands prowled by bloodthirsty savages.

Unknown to the Mediterranean civilizations, a vigorous and talented group of peoples inhabited much of northern Europe at this time. This loose collection of tribes and small chiefdoms shared much in the way of language, religion, and art, though they were not truly a unified civilization. Today, these people are known as the Celts. The designation is strictly an historical convenience. In truth, there were dozens of separate tribes included in this group, each with its own name and identity. The term Celt is taken from Greek texts written around 500 BCE, referring to the Keltoi, the name of one particular tribe they had trade contacts with. The Romans referred to the same group as Gauls.

Solid information on the civilization of the Celtic tribes is difficult to come by. The Celts had no written language until very late in their history, when they began to make limited use of written Greek. As a result, almost all of the historical knowledge available on the Celts comes from archeological digs and the understandably biased accounts of other cultures the Celts came in contact with. Some groups, such as the Celtiberians of Spain, can only be linked to the Celtic family by an analysis of their language and fragments of observations by ancient historians. Because there are no written documents to work with, there are no records of Celtic life told in the Celts' own words, just as there are no ancient Celtic songs or stories to study. Even the names of their towns are unknown. And yet, at its height this family of cultures stretched all the way from Spain and Britain through France, Italy, and Germany and into the Balkans and Turkey. Both the Romans and the Greeks regarded them with respect which sometimes verged on terror, and even Alexander the Great saw fit to treat with them.

The ancestors of the Celtic people probably migrated into Europe from central Asia some time around 3000 BCE. The earliest Celtic culture for which there is an abundance of archaeological evidence appeared around 1200 BCE in what is now southern Switzerland and Austria. These people are known as the Hallstatt Celts, named after a major archeological site in Hallstatt, Austria, where many artifacts from this culture have been dug up. The Hallstatt site was apparently a major settlement that had gained considerable wealth through the mining of the salt deposits in the nearby hills. It was occupied continuously from 1200 BCE to around 500 BCE, when it seems to have declined due to the discovery of better sources of salt in other areas. The artifacts from this site show that the Hallstatt Celts advanced from bronzeworking to ironworking around 800 BCE.

Although the archeological evidence shows that the Celts traded with the Mediterranean about the same time they started forging iron — fragments of Greek pottery have been found at Hallstatt — there is no mention of this culture in ancient texts of this period. Part of the reason for this is probably that both the Greek and Roman civilizations were in their infancy at the time. Another reason may be that the Hallstatt Celts appear to have been a relatively peaceful people. Though they built fine hill-forts fenced with wooden walls for defense, their grave sites show weaponry designed for hunting, such as bows and daggers, instead of the swords and spears used in warfare against other people. The lack of warriors' graves in the Hallstatt site would seem to indicate that the most prominent members of Hallstatt society were men involved in other pursuits, such as trade and craft.

Around 600 BCE, the center of Hallstatt culture moved from Switzerland and Austria westward toward France. Several major centers of Hallstatt Celtic society were built at this time, most located near the headwaters of Europe's major rivers: the Rhine, Seine, Loire, Danube, and most of all the Rhône. The impetus for building forts near major rivers was to allow for increased trade, especially exchange with the new Greek trading colony of Massilia (modern Marseilles) located at the mouth of the Rhône on the Mediterranean coast. The primary import goods from Massilia were wines, wine jars, and wine strainers. (The Hallstatt Celts seemed to have been very fond of wine, and grapes were not yet grown north of the Alps.) It's not known what the Hallstatt chiefs had to trade in exchange, though reasonable guesses would include gold, tin, amber, furs, honey, and slaves.

The Hallstatt Celts vanished rather suddenly around 500 BCE, for reasons unknown. A possible explanation might be found in the appearance at about the same time of another Celtic group, called the La Tène Celts after an archeological site at La Tène, Switzerland. The artifacts recovered from this site, which may have been a trading post or a religious retreat — include hundreds of swords and spearheads, a good indicator that the La Tène Celts were more dedicated to warfare than their Hallstatt cousins. This group of Celts apparently originated north of the Hallstatt centers, in the Champagne region of France, the German Rhineland, and Bohemia. From there, they moved south into the lands of the Hallstatt tribes, either killing or absorbing the earlier culture. The La Tène Celts were an energetic, mobile, and aggressive group who spread rapidly throughout northern Europe and made a profound impression on the classical civilizations they encountered.

The Celts in the Mediterranean

At about the start of the fourth century BCE, large bands of Celts started to pour southward from their homeland in the Alps into areas controlled by the Etruscans, Romans, and Greeks. The reasons for these mass migrations are unknown. Ancient historians attributed the invasion to Celtic greed for gold, wine, and other riches, but other sources indicate that the migrations may have been planned movements designed to reduce population pressure. Regardless of the reasons, the encroachment of Celtic settlers into lands already settled by other people quickly led to hostility. Trade with the Mediterranean cultures all but stopped as business partners became enemies.

The Etruscan civilization was already in decline by the time the Celts arrived on the scene, and the fierce northern raiders found the Etruscan cities in the Po Valley to be easy pickings. Around 390 BCE, the major Etruscan trading center of Clusium came under heavy attack. The leaders of Clusium appealed for help from a young but powerful city in the south, a place called Rome. The Latin citizens of Rome sent a force of soldiers to help the Etruscans, but the rampaging Celts overran the combined forces of both cities. Then, to exact revenge on the Romans for interfering, the Celts marched on their capital as well and looted it thoroughly, burning much of the city to the ground. The Celts were not interested in making conquests that far south in Italy, however, so the Romans were able to bribe the invaders to go away and leave the city in peace. Legend has it that when the city's ransom in gold was being weighed out, the Roman officials complained about the Celts cheating on the measurement. In response, the Celtic chieftain Brennus tossed his sword onto the scales in addition, saying Woe to the conquered! After collecting their payoff, the Celts returned home to the Po Valley.

The sack of Rome by the Celts, whom the Romans referred to as Gauls, left a deep mark on Roman consciousness. Rome had never come under serious attack before, and the viciousness of the Gallic

looting provoked a feeling in the city that such an event must never be allowed to happen again. Accordingly, Rome began to build up her armed forces and adopted a policy of aggressive defense by absorbing the tribes around her, she could develop a safe zone around the city itself. Her early expansions were successful, and brought new wealth and prosperity to the city. Soon, the forces of Rome began pushing out in every direction. The remaining Etruscan cities were quickly brought under the control of Rome, and within fifty years the forces of the city the Gauls had sacked were standing on the Gallic doorstep.

For roughly a century from 330 BCE to 230 BCE — the Romans and the Gauls of upper Italy struggled for control of the Po Valley. The Gauls were fierce and numerous, but the Romans were fast developing a formidable science of warfare that would become the bane of the entire Mediterranean. Finally, in 225 BCE, the issue of control over northern Italy was settled once and for all when the main Gallic army was maneuvered into a trap between two Roman legions near the port of Telamon and slaughtered. After that, the Romans moved into the Po Valley unopposed and set up Roman-style cities, though many of the Gallic settlers stayed in the area. Less than ten years later, Hannibal of Carthage led an army through the Alps to attack Rome at the start of the Second Punic War and found willing allies in the Gallic tribes for whom Telamon was a recent and burning memory. Much of Hannibal's army was composed of the Celtiberian natives of Spain, distant relations to Celts of central Europe. After the defeat of Carthage, Rome ruthlessly slaughtered most of the Gauls in northern Italy, and the Celtiberians as well, as punishment for their support of the Phoenician city.

While some Celts were moving south into Italy, other groups took a more easterly tack, ending up in the Danube basin (modern Hungary and Romania) by about 400 BCE. In 335 BCE, Alexander of Macedon met with the Celtic chieftains of the area to negotiate an agreement safeguarding his back door before he marched south to capture the Persian Empire. When Alexander's empire collapsed after his death, however, Macedonia's northern borders were left almost undefended. In 279 BC a large group of Celts began to move further south, toward Greece, possibly looking for more land to settle, possibly looking for plunder. The Greeks called this tribe the Galatae.

As they passed through Macedonia, the Galatae Celts split into two smaller groups. One headed south toward Delphi, sacred city of the Greeks, and the other continued east across the Bosphorus into Asia Minor. The south-moving group of Celts reached Delphi in the winter of 279 BC and camped outside the city. Whether they actually made it into the city or not is a matter of historical dispute while official Greek sources of the time insist the city was successfully defended, other documents tell of Celtic chieftains wandering among the statues and temples of Delphi and being amazed by the Greek gods. In any case, the Greeks soon counterattacked to drive the invaders out of their holy city. They were aided in their efforts by earthquakes, thunderstorms, and a disastrous rockslide which the Greeks claimed were sent by the gods as retribution on the Celts for threatening the sacred site. The Celts, a very superstitious people, may have believed this, for historical reports indicate that there was panic in the camps of the Galatae which led to a rout. The surviving Celts retreated northward and settled back in the Danube basin, where they remained until a combination of invasion and assimilation by Germanic invaders around 60 BCE brought an end to any recognizable Celtic culture in the area.

The half of the Galatae who kept heading east fared somewhat better. Historical records show that they settled in what is now central Turkey and set up a loose confederation of chiefdoms. Unlike other Celtic subcultures, however, the Galatae of Asia Minor left next to nothing in the way of archeological remains for study. Everything that is known of their culture comes from the reports of other peoples. Those reports tell of a ferocious and much-feared race of robber-princes, who lived by raiding their neighbors for gold, slaves, and hostages who could be held

for ransom. Hostages who were not ransomed were said to be sacrificed to the gods of the Galatae, a prospect so horrifying that people committed suicide rather than be taken prisoner. How much of these tales is truth and how much is exaggeration or outright fiction is impossible to tell. Both raiding and human sacrifice were important parts of Celtic culture in other areas, though the lurid stories of the Galatians drinking the blood of babies are probably not accurate. Nevertheless, the Galatae were greatly feared in the Near East, and that reputation made them much in demand as mercenary soldiers in nearby kingdoms.

Despite the ferocity of their individual fighters, however, the lack of organization of the Galatians as a whole made them vulnerable to more disciplined armies. In 80 BCE the Galatians were almost wiped out by the kingdom of Pontus, but were reprieved by Rome, which was interested in moving into Asia Minor and considered the Galatians a useful tool to destabilize the area and make it an easier target. They served as such until 74 CE, when their lands became part of the Roman province of Cappadocia, and the Celtic nature of the Galatians was swallowed up by the Roman way of life.

By 100 BCE, Celtic power south of the Alps was broken. Although individual Celts still lived in those areas, they had been absorbed by the cultures around them. Celtic Italy had been destroyed, the Celtiberians of Spain were almost wiped out, and the Galatae had been chased out of Greece. North of the Alps, however, Celtic culture was still vigorous and unchallenged. Trouble loomed on the horizon, though, for the city sacked by the Celts in 390 BCE had become an Empire, and her citizens had a very long memory.

The Roman Conquest of Gaul and Britain

While the Celtic tribes south of the mountains were being wiped out or assimilated by other cultures, the tribes in the north were living lives of relative peace and prosperity. Though violence was common both within and between the different groups, wars were usually little more than large raids for booty or glory, involving no more than a few dozen men from each tribe. For the Celts, war was a contest, a way for warriors to prove their bravery and gain wealth, rather than a way to take and hold territory. There were no standing armies among the Celts until the defining moment in the history of this European culture: Julius Caesar's invasion of Gaul.

The Roman activity in Gaul began around 124 BCE. About a decade earlier, the Roman legions had finished destroying the last resistance of the Celtiberians in Spain by taking their city of Numantia. In order to secure their hold over the Iberian peninsula, however, the Romans needed a land route between Italy and Spain. The Romans began to construct a road through southern Gaul, along the coast of the Mediterranean. The Gauls, enraged by the incursion into their area, attacked the Roman-allied Greek city of Massilia. The Romans moved in to help, and the Gauls were crushed. The road was completed on schedule, and within a short time southern Gaul had been converted into the Roman province of Gallia Narbonensis.

The securing of this piece of land gave the Romans an opening from which to reach into the territory of the Gauls. Most Roman generals preferred to go east for their conquests, however; the cities of the east were better suited for Romanization, and the Gauls still provoked an almost superstitious fear in the hearts of most Romans. Then, in 58 BCE, the Gallic reprieve ended with the coming of a Roman general not given to superstition fear, namely Gaius Julius Caesar.

At the time Caesar began his conquest of Gaul, the total population of the area was around six to eight million, in tribes ranging in size

from 200,000 to 50,000 men (not including women, children, and other non-combatants.) Caesar's motivation for the Roman invasion was simple: in order to advance his political career in Rome, he needed both the wealth and the prestige that the conquest of Gaul would bring. A shrewd manipulator of people and a brilliant strategist, Caesar began by making alliances with several Gallic tribes most notably the powerful Aedui against the others. Beginning his march near the Rhône river, the Roman general moved swiftly northward, meeting and defeating tribe after Gallic tribe. By 55 BCE Caesar had reached the shore of the English Channel, and sailed across it to spend a year raiding in Britain (more to show that it was possible to do so than to actually conquer the land.)

The Gauls resisted Caesar's advance fiercely, but only as individual tribes; there was no attempt to coordinate and band together to expel the invaders. The Gauls' inability to mount a reasonable defense sprang more from the Celtic philosophy of war than from any lack of manpower or skill. During battle, each Gaul warrior not only fought the enemy, but also competed with his fellow Gauls for the best booty and the most glory. While they excelled at guerrilla-style raiding, Gallic soldiers were at a disadvantage on the open field. A Celtic army was little more than a group of individual fighters who happened to be in the same place at the same time. In contrast, the Romans trained heavily, drilled in close-order combat, and fought as teams, with each soldier depending on and trusting his fellow legionnaires. A Roman legion was more than the sum of its soldiers, while a Celtic army was often less.

On his return to the mainland, Caesar left several legions in the north of Gaul while he himself spent the winter in northern Italy to keep an eye on the political winds of Rome. By this time, the Gauls had awakened to the danger they were in, and this pause in the campaign gave them time to organize. The leaders of the Gallic tribes gathered together and agreed to field a multi-tribal army under the command of a single leader in an attempt to expel Caesar and his legions from Gaul once and for all. This was a bold step for the Gauls; never before had the Gallic tribes come together under one man for a single purpose. As leader, they chose Vercingetorix, a young prince of the powerful Arverni tribe. Though a somewhat surprising choice due to his age and inexperience, Vercingetorix apparently had the most important qualification of a would-be Gallic king: enough charisma and force of personality to persuade (or bully) the touchy and independent tribal chiefs into working together for the first time in the history of their people.

In the winter of 53 BCE, nearly the whole of Gaul rose in revolt. Caesar's legions in the north came under heavy attack and were forced to hole up to defend themselves, while Vercingetorix led the army of the Gauls on the Roman city of Narbo, sacking and burning it. Vercingetorix had expected that Caesar would be trapped south of the Alps by the winter snows, giving the Gauls time to finish off the legions he had left in Gaul. The Gallic leader failed to reckon with Caesar's legendary determination, however. The Roman general led his forces on a supposedly impossible winter march west through the Cevennes mountains to the Rhône river, and then struck at the Arverni homeland in the south of France. Vercingetorix was forced to pull his army back from the north to meet Caesar.

Throughout 52 BCE the Roman and Gallic armies fought a war of siege and supply with each other. Instead of engaging forces directly, Vercingetorix attempted to cut off Caesar's supply lines, even adopting a scorched earth policy in places to limit the ability of the Romans to live off the land. The Romans retaliated by destroying Gallic towns. At a critical moment, the supposed Roman allies the Aedui were persuaded to give their allegiance back to Gaul; they defected from the Roman army, leaving Caesar without a source of supply. Vercingetorix expected that this would persuade Caesar to give up and go home,

but instead Caesar drove his forces north to meet up with the legions trapped there.

Having failed to rout the Romans through starvation, Vercingetorix had little choice but to try a direct attack. Near the Gallic stronghold of Alesia, he sent his cavalry out to make a fearsome charge on the Roman lines. The Gallic battle-charge was a time-honored tactic among Celtic tribes, and often had a devastating effect on lesser foes. Caesars disciplined troops were another matter entirely. The lines held fast, and Vercingetorix's cavalry were savagely repulsed with heavy casualties. The Gallic leader and his forces retired into the hill fort at Alesia to recover the single largest mistake of the war. The Gauls had had little previous experience with Roman siege tactics, and did not realize that their withdrawal into Alesia gave Caesar a priceless opportunity to bring Roman engineering expertise to bear.

Caesars construction crews swiftly threw up a wall of timber around Alesia, trapping the Gauls within. Next, they added a moat and a ring of spiked pits. Finally, an outer wall was built around the Roman army for defense. Thus protected, Caesars forces dug in to wait. It was now the Gauls turn to starve. Vercingetorix wasn't finished yet, however. The 80,000 Gauls inside the fort at Alesia were only a portion of the Gallic army. Another force of about 250,000 remained outside the besieged Gaul stronghold, and they began moving in to try to relieve the siege. Unfortunately, they did not move fast enough; by the time the relief army reached Alesia, the Roman legions were thoroughly entrenched.

Caesars forced numbered only about 60,000 taken together, the Gauls had a five to one advantage over the Romans. The Romans, however, had a strong defensive position, and Julius Caesar in command. For days the Gallic relief army stormed the walls of the Roman camp, while Vercingetorix's troops tried to undermine the siegeworks and break out of Alesia. The Romans held, and continued to hold — not that there was anywhere for them to go, even if they were so inclined. Finally, the leaders of the relief army admitted defeat and withdrew from the field. The next day, Vercingetorix and his officers surrendered to Julius Caesar, and Gaul belonged to Rome. Vercingetorix spent the next six years as a captive of Caesar until the Roman general could return to Rome and arrange a triumph (a celebratory parade) at which to properly display his conquered enemy. Vercingetorix was then ritually executed. Gaul was organized into three separate provinces for Roman administration.

Despite the bitterness of the Roman conquest, the people of Gaul adjusted to Roman rule with relative ease. There were few uprisings, none serious. The Gauls probably viewed the Romans particularly those of the Julian line as their legal overlords by right of conquest. Both Augustus and Claudius played heavily on their family connections to Julius Caesar while administering Gaul; Claudius, who had been born in the former Gallic stronghold of Lugdunum (modern Lyon), had a particularly paternal interest in the Gauls and promoted several of them to high government posts. The Gallic nobility, deprived of the chance to gain wealth and prestige through private wars (which were forbidden by Rome), rapidly embraced Roman customs as an alternate way to gain prestige. Younger Gauls who wanted to fight could join in the Roman legions, emerging after discharge with Roman citizenship and Roman ideals.

Gaul quickly became an important keystone of the Roman Empire in the West, linking Spain, Britain, and the Danube basin to Italy. Although Celtic independence in Gaul was at an end, at least some Celtic culture lived on, particularly among the peasantry. Roman administrative techniques had to be adapted to work in Gaul, since they were designed to operate through cities, of which Gaul had none. Traces of Celtic tribal government lasted in Gaul for at least a century after the Roman conquest. Gaulish, a Celtic language, continued to be spoken until around 500 CE, when the influx of Germans from the

east forced the locals to turn to Latin as a common language.

The Roman encroachment on another stronghold of Celtic culture the British isles was considerably less successful than the takeover of Gaul. When Caesar raided these lands in 55 BCE, he reported that the locals were savages, but archeological investigations have shown that Caesar was mistaken. The Celts of Britain were fully as sophisticated and wealthy as their cousins on the continent. Like the Gauls, they were organized as tribal units with a warrior aristocracy. They did regular trade with the Gauls for tin, iron, cloth, and other goods.

As with Gaul, the Roman motive for invading Britain (aside from simple expansionism) was political gain. The Emperor Claudius had just ascended the throne after the disastrous reign of Emperor Caligula. The new emperor badly needed to acquire prestige to stabilize his rule, and in Rome, military conquest was the fastest and surest route to fame. Britain was a convenient target, and in 43 CE the Roman legions moved in. The local Britons resisted, but haphazardly; fewer in number than the Gauls and with even less organization, the locals could do little but raid and harass the invaders. The little structured resistance that materialized came from two princes of the Catuvellaun tribe, in modern Wales. Two brothers, Caratacus and Togodumnus, put together a guerrilla army to oppose the Roman advance. Togodumnus was killed in the first year, but his brother held on grimly for nine more before finally being betrayed in 52 CE and captured. He was brought before Claudius, who showed him mercy and sent him home to Britain.

After taking Wales, the Romans began moving north in Britain, though their pace slowed considerably as the land became rougher. In 61 CE they faced the only serious threat to their rule in the British Isles when the legions moved in to annex lands belonging to the Iceni tribe, north and east of the Thames. On his deathbed, the king of the Iceni had willed the lands jointly to Emperor Nero (the successor of Claudius) and the queen of the Iceni, Boudica. Had the Romans shown their usual level of respect for local custom, the integration would probably have gone smoothly, but for some reason (possibly because Boudica was female), the Roman governor of Britain acted with an unusual degree of callous brutality. Boudica and her family were seized, the queen publicly flogged, and her daughters raped by Roman soldiers.

Outraged by the behavior of the Romans, the British tribes rose in revolt under Boudica's leadership. The Roman legions were in the north, fighting to push into Scotland; Boudica's army struck south, capturing and burning the budding Roman cities of Londinium (London), Camulodunum (Colchester) and Verulamium (St. Albans.) Most of the Roman citizens were slaughtered, some after torture. The Roman legions moved quickly to meet the British army, however, and engaged them at an unknown location in mid-England. As usual, the Romans were outnumbered by the British, but the Celtic army was more of a disorganized and undisciplined horde than an effective fighting unit. The Romans trapped the Britons on low ground between two legions and savaged them with flights of javelins. Though both sides lost about the same number of men (around 80,000), the British lost heart under the punishing attack and broke lines first. The next day Queen Boudica committed suicide, and the rebellion was at an end. The British governor, Suetonius Paulinus, punished the Britons harshly for the revolt, causing great misery and continual unrest among the natives until finally he was removed by his Roman superiors and replaced with a more moderate governor, who worked to improve relations with the British tribes and maintain the peace.

Further north, the Roman legions continued to skirmish with the ancient Scottish tribes. Scotland proved a difficult nut for Rome to crack, however — mostly because, unlike Gaul and lower Britain, Scotland had not yet begun to develop urban centers of any sort. The lands were wild, the people nomadic and disorganized. Although the

Romans could march through the highlands without opposition, there were no population centers for them to conquer in order to create a basis for lasting control. Despite a Roman victory against a multi-tribal Scottish army at Mons Graupius in 84 CE, Scotland never came under Roman rule. In 120 CE, the Emperor Hadrian gave up on Scotland and had a wall built across the entire width of the island to keep the northern tribes out of Roman lands. Scotland continued as a Celtic land for centuries, undisturbed until the Viking invasions of 800 CE.

Similarly, Ireland too escaped Roman occupation and kept its Celtic culture intact. Why precisely Rome never attempted to take Ireland is unclear; the Romans certainly knew it was there, and there are even written records showing that an invasion was under serious consideration more than once. Yet it never happened. Possibly the Romans foresaw that, like Scotland, Ireland was still too wild and undeveloped to be effectively conquered by Rome. Perhaps Rome's troubles elsewhere kept her too preoccupied and without manpower to spare. For whatever reason, Ireland, like Scotland, remained an island of isolated Celtic culture until the arrival of the Norsemen.

Celtic Culture & Technology

Attempts to understand the culture of the Celts are, unfortunately, badly hampered by the lack of written material. Although it is possible to deduce some of what Celtic life must have been like from archaeological evidence, that knowledge can give no real understanding of the flavor and richness of ancient Celtic society. Most of what modern historians know of the lives of the ancient Celts has to be gleaned from the accounts of historians of other cultures, in which bias and misunderstanding are almost certain. Nevertheless, what little can be known of Celtic culture reveals a people of great energy, skill, and intelligence who might easily have achieved greatness on the world stage had they not fallen to the Romans.

Technologically speaking, the Hallstatt Celts were about equal to the other cultures of the ancient world when they first appeared. They built complex and sturdy hill forts with walls of timber and earth, ditches, and complex wooden gateways; farmed wheat, barley, millet, beans, and flax (for linen and oil); and raised sheep, cattle, pigs, horses, chickens, cats, and dogs. Their artisans designed in gold, bronze, iron, and coral from the Mediterranean, producing unique and stunning pieces of jewelry. Craftsmen worked in softer materials too, producing fine wheel-thrown pottery, glass, and textiles. Wooden artifacts such as wheels recovered from peat bogs show a superior degree of craftsmanship. Trade with foreign cultures brought new riches even silk from China made its way into the graves of a few ancient Celtic nobles.

Whether they conquered or intermixed with the Hallstatt people, the La Tène Celts inherited their skills and improved on them. Both plants and animals were selectively bred to produce better strains, providing plenty of food. Forests were carefully cultivated as well to provide a reliable source of timber, the Celts' main construction material. Sturdy round houses were built with wattle-and-daub walls (timber covered in clay) and thatched conical roofs. Celtic tools included axes, saws, scythes, files, harrows, and steel-edged plows. In northern Gaul, sturdy Celtic ships with leather sails and iron chain anchors sailed the English channel for trade with the British Isles.

Celtic weavers produced brightly-colored textiles in patterns of checks, stripes, and plaids, and created fine woolen cloaks much prized as trade items in Rome and elsewhere. The classic Celtic man's garb consisted of trousers topped by a belted tunic, with a cloak over the top, and boots. (The Romans, incidentally, considered trousers

effeminate.) The women wore a simple belted dress with a cloak or shawl, plus leather shoes or sandals. Although the clothing itself was simple, it would usually be embellished by rich embroidery – perhaps with gold thread for a noble – and supplemented with plenty of bright jewelry for both men and women. The most common and unique Celtic type of jewelry was the neck-ring or torc. Torcs were often made of gold, but also of copper or even plain iron, meaning they may have had significance as a religious object or status symbol as well as decoration.

The excellence of Celtic craftsmanship, particularly in the area of metalworking, is most evident in their artwork. Unlike the Romans and Greeks, who built monuments and statues of stone, all Celtic art was portable on pottery, tools, weaponry and shields, and especially jewelry. The Celts remained a highly mobile society until the Roman conquest, and wanted finery they could take with them when they decided to move. The Celtic curvilinear art style, with its intricate interlocking circular abstract designs, is distinctly different from the art style of any other culture, and has survived into modern times nearly uncontaminated by the Greco-Roman Classical style. The delicately filigreed trinkets of gold, copper, and enamel recovered by archaeologists are as lovely today as when they were made thousands of years ago.

The one vital area in which the Celts lagged behind their neighbors in the Mediterranean was in the development of greater social organization. For some reason, the Celts never saw fit to build cities. Although they seem to have used their hill forts as community centers for food storage and gatherings, the total population that could live in the forts themselves would have been very small. The majority of Celts appear to have lived in unwallled villages, which they abandoned frequently. Mobility appears to have been the key to much of Celtic society; citizenship was based on what tribe a person belonged to, not what piece of land he or she lived on. Nearly all of the Celtic graves uncovered have featured a wagon, used either as the coffin or simply placed nearby, presumably so the deceased could continue to wander after death as he had in life. Even the Celtic princes who are thought to have lived in the hill forts and controlled the trade that passed through them probably packed up and moved to a different fort every now and then.

During the last two centuries BCE, there were signs that the Celts were starting to become more settled. Small proto-towns which Caesar called oppida formed in both Gaul and Britain. These settlements had more imposing and permanent buildings than a typical Celtic village, and there are signs that coins were minted at some of them, perhaps showing that these oppida were being used as government centers. Some historians have claimed that the Celts were being influenced by exposure to classical Greek and Roman civilization, but it's more likely that internal social pressures were forcing these changes on the Celts; the development pattern of the oppida is very similar to the pattern of development of the Greek city states some three centuries earlier. Given time, the Celts might have evolved true cities, and with them true kings.

Without a city as a base, it was difficult for any one man to influence more than a limited number of people. This kept the political structure of the Celts simple. Not every Celtic tribe had the same political structure; some were more ordered than others. Some were petty chiefdoms, while others were highly structured miniature states. In some areas such as Spain and parts of the Po Valley, the Celtic tribes took on much of the character of the local societies. Yet, most Celtic tribes had a similar overall social order. At the top was the chief (or a pair of co-chiefs, sometimes), usually selected for his prowess in war. Under him were two classes of nobles: the warrior aristocracy, and the men of art, which included craftsmen, priests, seers, bards, and artisans. Below that were the commoners, then a few slaves (though slav-

ery was never a major factor in Celtic society.) Nobles often had lesser nobles and commoners oath-bound to their service in exchange for protection, favor, or a debt; this relationship was very similar to that between a Roman patron and his client. Sometimes one tribe might have an entire second tribe bound to it, creating a small super-power. The power of the leader or leaders of the tribe was limited; major decisions had to be approved by a popular assembly of all the adult males of the tribe. By Caesars time, the largest tribes had developed a ruling council of several hundred nobles from whom the leaders were chosen. Caesar referred to this group as a Senate and felt that much of the real power rested with this body. (Whether he was drawing too strong an analogy to Rome's political structure or not is a matter of debate.)

As usual in ancient civilization, all power was held by the men of the tribe; women, children, foreigners and slaves had no voice. Despite this, however, women appear to have had reasonable status in Celtic society, and exceptional women such as Boudica occasionally even rose to positions of political power. Even among the Hallstatt Celts, there is evidence that women of stature existed; some of the richest and most lavish grave sites found at Hallstatt belonged to women. Celtic women were also renowned throughout the Mediterranean world for their size, beauty, skills, fierce spirit, and fertility. While legends say that Celtic women sometimes took to the battlefield with their men, there is no real evidence for this except in rare cases such as Boudica. There are many recorded instances of Celtic women going down the battlefield to watch the fighting and cheer on their men, however.

Not very much is known about Celtic religion or spiritual beliefs. They clearly had the concept of an afterlife, as all the rich burial goods in the Hallstatt graves show, though it seems to have been automatically open to all—neither Heaven nor Hell appear to have been a part of Celtic faith. Celtic graves were complex constructions, usually consisting of a large wooden box in which would be placed the body, a wagon and other goods, and food. The box would then be buried and a mound of earth, called a barrow, raised above it. An interesting historical puzzle is presented by the fact that no Celtic grave sites have been found that date later than 150 BC; this may indicate some kind of religious shift. Its not known what the Celts did with the bodies of their dead after that, though its possible they turned to cremation, as the Celtiberians were known to do.

The Celtic gods were forest spirits who appeared as animals and trees and could change shape; historians record that the Celtic chieftains who invaded the Greek shrine at Delphi thought the Greek representations of human-like gods were ridiculous. The Celts were known to sacrifice both animals and humans to these gods. Water was apparently sacred to the Celts; thousands of artifacts have been recovered from old lake beds, ponds, and bogs where they were seemingly thrown as offerings to the water spirits. Sacrificial victims were also sometimes drowned, or thrown into water after being killed. Another practice possibly religious in nature was the Celtic custom of head-hunting. After dispatching an enemy, a Celtic warrior would usually chop off the head and take it home as a souvenir, nailing it up over his door for display. The head of a particularly prized enemy might be preserved in a jar of oil and proudly shown off to visitors. This practice may have had superstitious significance—perhaps taking the persons head ensured that the soul would also be captive and unable to bother the killer—or perhaps it was simply a rather gruesome example of the Celtic love of display, evident elsewhere in their love of colorful clothing and bright jewelry.

Contrary to popular modern belief, not all Celtic tribes practiced Druidism. In fact, relatively few of them appear to have done so, and nearly all of the tribes that had Druids were located in Britain and northwestern Gaul. This makes it likely that Druidism was a British

import. (Despite this, the Druids were probably not responsible for Stonehenge; that monument was built at least a thousand years before the Celts are believed to have arrived in Britain.) Not very much is known about the actual religious practices of the Druids, for their lore and history were all orally transmitted, and thus died out when they did. The practices of modern-day Druids are romantic fabrications without historical backing.

Under the Romans, Druidism became an outlawed religion. The Romans claimed to be horrified at the Druidic practice of human sacrifice, and used that as an excuse to suppress the Druids. Ironically, the Romans themselves had practiced human sacrifice until just shortly before the conquest of Gaul, and some might (justifiably) argue that arena combats were hardly a less brutal institution than religious sacrifice. The true reason for the Roman suppression of Druidism was probably political, rather than moral. The Druids were an inter-tribal organization who gathered together each year to elect a Chief Druid. They performed many important social functions in the tribes where they existed, acting as judges, diviners, astronomers, and mediators. In some cases they even determined whether a tribe would go to war, and when the war would end. As the keepers of Celtic law and tradition, they were a powerful anti-Roman cultural force, and might well have become a focus for the creation of a larger and more unified Celtic civilization. Outlawing Druidism eliminated a potentially disruptive force from Celtic society.

In warfare, the Celts possessed an unfortunate double status. As individual fighters, their strength, courage, and ferocity were unmatched. As an army, however, their strength was lessened by the same fierce individuality that made a single Celt a fearsome opponent. Their early success against the cultures of the Mediterranean came more from shock value than military prowess. When preparing for a battle, the fighters in a Celtic army would begin by shouting threats and boasts at the enemy, brandishing weapons, and blowing large noisy horns called *carnyxes*. Once their forces were sufficiently worked up, and the enemy unnerved, the Celts would scream and charge en masse. Against troops low in experience or morale, the Celtic charge was devastating—the enemy would break and flee in terror, turning the battle into a series of the one-on-one fights at which the Celts excelled. Even the early Romans ran in terror from the screaming Gallic hordes.

This tactic worked only so long as the enemy was unprepared for it, however. Once the Romans gained some experience fighting the Gauls, they soon developed effective counter tactics: heavy use of missile weapons (which the Gauls rarely employed) and a steady, disciplined defensive line of infantry. While the Gauls could have adapted in turn and come up with a new style of attack, it would have gone against the Celtic desire for battle glory; thus the Gauls continued to use their battle-charge long after it was effective.

Against the Romans, the Gauls also suffered from a disadvantage in both arms and armor. Though the Celts could and did make exceptionally fine swords and chain mail (a Celtic invention), they were not organized enough to be able to provide them to every Gallic warrior. Instead, only a few rich noble Celts wielded swords and wore armor. Most Celtic soldiers used only an iron-tipped spear and an iron-bound wooden shield, and maybe a helmet. (While there are reliable reports of the earliest Celts going naked into battle, this practice had died out by the time of the invasion of Gaul, and was never all that common; it may possibly have been a religious act of some kind.) Celtic spears had a greater reach than Roman short swords, but they were nearly useless once close combat had been joined; they took far too much room to thrust effectively past the large Roman legionary shield, while a Roman short sword could cut and stab quite well even at the closest range. Even Celtic swords were really too long to be swung effectively in close combat.

The Celts were known for being master horsemen, and often employed horses in war to good effect. The earliest European Celts used battle chariots, but after the battle of Telamon they fell out of favor (though the British Celts continued to use them for hundreds of years.) While the Celtic cavalry were numerous and highly skilled, they had essentially the same weakness in combat as their unmounted fellows: a hardheaded dependence on the all-out frontal charge. A herd of galloping horses could charge more effectively than a pack of screaming spearmen, but against a determined Roman legion the end result was the same -- a Celtic slaughter.

After the Roman invasions of Gaul and Britain, the Celtic culture all but died out in Europe. Only in Ireland and Scotland did a kind of Celtic civilization remain, growing in isolation through the centuries. It is tempting to ponder what the history of Europe might have been like had the Celts developed a stable, unified government, and the written language to support it. What if the Gauls had destroyed Rome in 390 BCE? Would we now speak of the Celtic Empire, instead of the Roman? What if the rebellion of Vercingetorix had been successful, and had led to the unification of the Celtic tribes? The world might have become a very different place.

Letters

Brother Wyatt:

...I received a copy of your letters to the administrators of the Wisconsin prison regarding the admittance of P.R. into the institution. It's coming in very handy because we (The Folk) are trying to get a class room for 1 hour a week to practice our religion. I am writing a memo to the Warden here and I'm using your letters as a kind of guide line for our proposition....Much love and respect, Troy

Brother Troy:

I wrote Wisconsin letters with the help of Brother Jeremy, Brother Nate, Brother Jay, and Brother Allen. I got a lot of the case histories from them. Brother Jeremy and Brother Allen both thought the letters shouldn't have used as much verbiage as I used. Their thinking is to keep it short and to the point. The more words you use the more reasons you give them to object. My thinking was these people have an ax to grind against us and nothing we say will change their minds so what the hell, let it rip! I think they are right that if you have a prison staff that isn't messing with you. Keep the letters short and to the point. Don't be rude. It is better for us if we can live in peace with these people.

Wyatt

Dear Wyatt,

I read a lot of Satanic rhetoric in your Pagan Revival. I think I have a understanding on where you stand when it comes to the 14 Words and advancing Aryan people, so I want you to see my point of view and how detrimental it is to publicly support Satanism.

Already National Socialism and its leaders have been thoroughly demonized in the minds of the White world (not to mention the rest!) with the notion of Satanic possession! Knowing this as you do, why would you help solidify those same thoughts by supporting Satanism? You'll only help to demonize our movement further! Pagans have been demonized through out history. This has been the Christian goal for 2,000 years. The Jews in Egypt, also, tried to make demons out of our Gods and the same is true with the Gods of Greece. So why do you seem to help their goal? I actually read in your zine a quote from Darken that they feel that both Adolf Hitler and Dr. Anton La Vay would be proud of their Black metal band. A ridiculous notion!

Anton La Vay was a man void of morals and determined to convince the world that anything done for pleasure was in the glory of Satan, (rape, murder, child molestation, etc.). Where is the family values in this puke? Hey let's mention this: Satanism is reverse Christianity made by the same Jews, and just another Jewish myth and to believe in Satan is to recognize God/Jesus. Think about it! Also, if a person looks to the Dark Side of a power source (such as Satan, Loki, the Frost Giants, Hela, ETC.) then she or he becomes void of light and will continue to be a source of Darkness on our race. Our Northern Gods did not like to live in Darkness, and to radiate light like the God Frey was a sign of love, fertility, and growth. The Aryan crop can not live in Darkness, so let Frey's sword cut through the death of night and shine on our race! And may the seeds he sows land on fertile ground. Further more Satanism is as much Pagan as the Bible and Christianity! 14/88 Timothy Fenstermacher J 81961 A 5 112, P.O. Box 901, Imperial, CA 92251

Brother Tim:

First, there is no Left nor Right. There are only people who relate to the system and people who don't. All extremist groups are apart of the same movement. We are the sea of discontent. The March of the Misfits. All our people will come from this source. Ideological differences between extremist groups are just window dressing. Everyone who joined the New Left in the '60s and screamed "Power to the people!" would have been at Nuremberg in the '30 screaming: "Heil Hitler!" This is the key few people understand. This is why most of the German Nazi party membership came from the far Left rather than the center. Extreme people join extreme groups. Mainstream people only join the mainstream. The Right wing will never get into power because it wastes too much time on trying to recruit the mainstream. The Right wing wants the mainstream so bad that they are willing to denounce everything they believe in just to reach the center. This is why there is no real Right wing any more. They all have been engulfed by the center. The only way to keep the Aryan movement from dying is to keep it extreme and in the middle of the sea of discontent. It is far, far easier to turn a Satanist into an Aryan Pagan than it is to turn John Q. Sheep into a Pagan.

You made some good points about the difference between Asatru and Satanism. Even though, I agree with you that there are great differences between Satanism and Asatru, there are, also, many things we have in common. Zeena La Vey once told me that there are three types of Satanists (1). The Bad Boy Satanist, who is a Satanist just to freak out society. (2). The Hollywood Satanist, who gets his Satanism from the mass media. They are the ones who torture cats in the name of Satan because they saw it in a movie or on TV or from some other outside source. (3.) The Intellectual Satanist, who becomes a Satanist because of the philosophy. The same three categories could, also, be used to define the race movement.

Satanism has a problem with the fact it never has been a centralized movement. There is no discipline. Hitler brought his movement to power because he had no tolerance for slackers and he disciplined them. Our problem is not the type of people we attract because these are the only types we can attract. Our only real problem is we haven't learned how to discipline these people. We have to make them see the light or purge them. The movement has three choices: (1). We force the 90%ers to see the light. (2.) We get rid of them. (3). We kiss the White race good-bye forever.

I never knew Anton La Vey, but I respect his work against Christianity. I have not read anything by him advocating pedophilia. If he wrote such things he belongs in heaven with Jesus, the Pope, and Jim and Tammy Faye Baker! The gates of Valhalla will be closed to him... Wyatt



Reviewed by Wyatt Kaldenberg

Cracker: *To Be Somebody* is a great independent, English film about White working class alienation and rage. It is far, far better than the movie *Falling Down* with Michael Douglas, which came out a few years back. **Cracker** is even more racially thought provoking than Spike Lee's master piece, *Do The Right Thing*, which dealt with Black rage and racial sub-divisions. As the movie title implies, this movie is about a cracker who realizes England can not *see him* because he is a White worker. The movie opens with a scene of the cracker's father's funeral. Albeit, the man was a war hero, few attended the service. Later on we are told that if the father would have been a non-White soldier that the Labor government would have organized a parade in his honor. Government hacks would have come to his funeral. The news media would have built him up as a super man, "a Tiger Woods of the battle field." But the Cracker's father was White *and* working class, so he was a nobody.

Next we see the Cracker as wage slave in a dead end factory job. The Cracker was a card carrying member of the left wing Labor Party, but where did it get him? No where, while the English government gives non-White immigrants interest free business loan, free housing, and other welfare hand outs as affirmative action payments. The Cracker is about to reach his breaking point, when he enters a Paki owned store to buy a newspaper and some tea. The Paki hates White people and rips off the Cracker. *The shit has now hit the fan!*

The Cracker and the Paki get into an argument, then the Cracker storms off to his house, puts on his father's army uniform, his combat boots, gives himself an army hair cut (shaves his head), grabs his dad's fighting knife, and returns to the Paki Quickie Mart.

Do you remember me, asks the Cracker, Do you *remember me!*?! You robbing Paki bastard! The Cracker tells the Paki he marched in the streets with the Socialist Labor Party for non-Whites "civil rights". All these White working guys came out of the factories and into the streets to march for immigrant rights. And now the Paki repays the Cracker by robbing him. You ungrateful Paki bastard! You robbing Paki bastard!

Don't call me a Paki! screams the shop owner. The Paki is about to call the misnamed "Human Rights Commission". English law is even more anti-White than the American. Calling a Paki, who has robbed you, a robber in England is a hate crime.

The Cracker tells the Paki, I call you a robbing Paki bastard because this is the only weapon I have. The Cracker has no civil rights commission to stand up for him. The Labor Party has forsaken him. The Cracker has nothing and no one, except his ability to call the shop keeper a robbing Paki bastard. AND...his father's fighting knife (This reminded me of the Folk lore of the son using his father's magical sword to fight invading enemies. I get the image of King Arthur and the ancestral sword which saved England from invasion.)

The Cracker tells the Paki, If you treat people like scum, they'll start acting like scum. Then he kills the Paki. Some one saw the Cracker leave the store and assumed he was a Aryan skin head and told the police.

When the police were questioning the Paki's daughter if she knew of anyone who wanted her father dead, she says yes, there are millions of people who wanted to kill my father, and all of them are White.

The police think this was a skinhead who killed the Paki, so they jack up the local skins. This is a very good scene. The film maker must of

hired real skin heads. The skin night club is pasted with real flags and posters of the English skin scene. I hate movies about the movement where the film maker hasn't a clue about the scene and everything looks fake. It's like in the 1960s when TV Shows like *Drag Net*, *Get Smart* or *Lost In Space* would do an episode dealing with hippies and everything was so corn ball and cluelessly out of touch with the scene you could not stop laughing. They always had hippies saying things like: "Groovy Daddy-O, slipping me some skin. A cool cat like you must know where a hip and right on Daddy-O like me can purchase some illegal and dangerous Mary Jane cigarettes. You know, fellow groovy hipster, The Stuff, Dope, Loco Weed, Crazy Grass, Whacky Tabacky, Satan's Herb, dig? Even though I'm hip to the fact it is wrong, immoral, illegal and fattening to smoke marijuana, baby, and it may cause permanent brain damage, cancer, low sperm counts, and birth defects. I'm addicted to the stuff, dig. I needs to find me a drug pusher before I go through marijuana withdrawal, dig man? Far out!" People never talked like that in the real world. Most "anti-racist" films are as corn ball as the old anti-drug films.

However, **Cracker** is fairly well researched. The cops break up a gig and the skins are not very helpful to the police. One skin head, making ape noises, follows a Black cop around.

The cops are rude to the skins and the skins through it back at them.

One great scene is where this cop is being a smart ass to this skin head, and the skin asks the cop, "Are you trying to get your blood nose broke, pal?" And the cop wise cracks back, "Yeah, do you know anyone who is man enough to break my nose... *pal!*?" The next scene is a close up of the cop's broken, bloody, nose.

Cracker has a lot of twists which include a liberal egghead, a slimy news reporter, and an anti-Fascist cop getting whacked. I don't want to ruin the movie for you, but here are some highlights:

There's a scene where a liberal cop is interviewing the anti-White daughter of the Paki. The liberal cop tells her that he is a racist. Why? Because *all What people are racists*, because we live in an all (???) White world. An all White world??? What nation on earth is all White...none! Not one! The only single-race nations are non-White nations. Even Iceland has a booming non-White population.

With this liberal line of thinking, aren't, then, most non-Whites racist because they live in a non-White world. Most people stick with their own kind. Also, White people can't be racists, because all Whites from North America to Europe to Russia to New Zealand to South Africa to Chile live in a multi-racial culture. So with the liberal's logic no White person can be racist, since we have no White culture to influence us. Liberal arguments never stand up to logic.

The liberal cop sees himself as a pop psychologist and he starts to sum up the Paki's daughter. He asks her if she has any White boy-friends and the cops tells her at first they were all White because of youth rebellion, and all of them Youth Socialists, since it is trendy for Left wing Whites to date non-Whites. But this didn't work out because she wanted to talk to them about the White world and all they wanted was to talk about the Black experience because it was cool and trendy, but she got bored of that and she realized that they were just interested in her for her Blackness and to earn some "White guilt" credit, to prove they were not racist at some future date by saying: "Oh, I'm not a racist. I use to date a woman who just so happened to be Paki." You learned to hate these White boys for that, didn't you, asks the cops.

Another scene has the Cracker kidnapping a Sun reporter, because the newspaper printed a story that when the police killed 96 people at a soccer match the supporters of the opposite team pissed on their bodies. The Cracker is pissed at the Sun reporter because the police told them this lie and the Sun printed it. Why did you print this lie? asks the Cracker. Because the police told us it was true, she answers. Do you print every lie the government tells you? Of course you do.

And why did you believe this lie? Because we were White working class people. We aren't human to you. Just a bunch of animals. Of course, we piss on the dead we are nothing to you, but beasts. You in the media and the whole government and all the upper class people see us as nothing, but animals, who piss on the dead.

The Cracker tells the reporter that they all expect White working class males to act like a bunch of animals, so now they got what they expected.

I shaved my head and got rid of every moral I ever had, because this is how you and the whole bloody country expects a White working male to act...like a bloody animal!

The Cracker is angry because he was a Socialist, Labor Party member, and Trade Unionist and ... "now they don't care about anyone unless they are queer, Black or Paki."

Cracker: *To Be Somebody* is not only an interesting political movie, but it is also a good detective story.

BOOKS

Review By Larry Lathery

Deceived, Damned, And Defiant: *The Revolutionary Writings of David Lane* 14 Words Press, H C O1, Box 268K, St. Maries, ID 83861, Large Soft Cover, 373 pages, \$18.88, Payable in Cash, check, or money order, or U.S. postage stamps..

This book is a compilation of David Lanes most important writings. Including an autobiography, poems, several booklets that his publication (14 Words Press) has previously distributed, as well as numerous Focus 14 newsletters all packed into this one book. In this book David Lane speaks about his childhood growing up, how his eyes were opened up to the persecution which is being inflicted upon our race, and his time in the Bruders Schweigen. He, also, gives a picture how the federal government fabricated a case against him, and even paid, as well as granted immunity to certain witnesses in his trial in order to get a guilty conviction.

He now resides in a federal penitentiary where, with the help of his loyal wife, Katja, and close friend Ron McVan. He writes Aryan literature and publishes it in order to help educate other White brothers and sisters who wish to learn about our Aryan Pagan religion called Wotanism.

In this book he also includes his 88 Percepts, which are statements of factual truths that pertain to the laws of nature. These percepts also declare how to identify tyrannical governments and false religions.

Another section of this book contains his writings on Mystery Religions. In this section he explains how the Christian church, as well as other organized religions, were created for the sole purpose of gaining influence over the masses. He points out that through a type of Hermetic philosophy that the bible, certain ancient monuments, and other architectural works around the world were created as works of coding, that only other initiated few were meant to be able to decode, and have the true message hidden in their engineering come to light. After this mystery comes to light, then these initiated few would then have the key to an ancient wisdom passed down secretly through the ages which wasn't meant for just anyone to understand.

This is a very powerful book that covers a lot of ground concerning our struggle as Wotanists, and White separatists. Written by a man who is truly dedicated to our cause of racial preservation, and a true follower of our ancient Aryan religion known as Wotanism.

Zines

Reviews by Douglas "Bam Bam" Rash

Discover Magazine— July issue. A fact about humans herding goats 10,000 years ago in Asia Minor. A great article on how a new device will shrink atoms and molecules to build miniature things ...metal, etc....and, also, to grow neurons and cure Alhiemers. You'll be able to store as much info as the Library of Congress in a space the size of a sugar cube. An article on gluon's. The tiny particles that hold the universe together. Really weird!

Discount Magazines. Sub Ser. Inc. P.O. Box 128, Plainview, NY 11803. Tel. 56-681-0247. 50% or more off on magazines. Ask for their catalog. Hundreds of magazines at a good price.

Imagine #2, P.O. Box 8145, Reno, NV 89507. For prisoners it's free if you write a few pages of "anything." Now this is an anarchist/anti-White/commie B.S. zine. Being a anarchist to a point I like to keep things open. I did like this zine. There was some good articles and people write in and the editor answers the letters. The guys sister is a Mormon. So he did some good research on how the Mormons view blacks. In 1974, the LDS President had a "vision" from "god" to open the church doors to Negroes so that the government wouldn't take away the Mormons' non-profit status. Hurrah! There was also a lot on cops behavior and stuff around the U.S. and the ever telling blame all the world's ills on Hitler. There is a good piece on why the editor is an atheist and why he hates Christianity. I find it hard to understand how these anarchists can be so right in their hate for the United States and Christianity, but buy into the idea of "the universal brotherhood of mankind" bullshit, which is the core philosophical belief of these two institutions. Maybe it's because all the Communist leaders these fake "anarchists" masquerade as "anarchist leaders" all have jewish last names. Hummm.... It seems like the jews want to make sure all true anti-system activists stay under their leadership.

Zine Review continued on Page 48

In Short

By Douglas "Bam Bam" Rash

On June 16th, The Today Show had a piece showing two Second Graders: one from an all Black class in Chicago and the other from an all White school in rural America. First it was a pen pal project, next they exchange photos, then they met. A great day for humanity. Hurrah!

With Chimps as their teachers. Recently, P.B.S. had a show about an African shaman who allowed himself to be taught by chimpanzees. The African shaman followed these intelligent chimps and watched and studied what leaves the chimps eat and which ones they used to cure themselves when they were ill. PBS herald this Negro as a genius because he learned things every chimpanzee in Africa had known for millions of years. Negroes have lived in these same jungles with these intelligent chimps for nearly three million years. It struck me. How is it that chimps were able to learn which wild plants were edible and pass this knowledge on to their offspring, while Negroes starve by the millions in a jungle paradise surrounded by food?

Legal

Here are the first complaints I have written for Pagan Revival being censored in a U.S. prison. It's not the greatest, but it's a start. This is our first legal battle, but it will not be our last.

The Pagan Revival Network promotes activism. Therefore, let it be known that the PRN's first action committee is THE LEGAL DEFENSE ACTION COMMITTEE. The L. D. A. C. job will be to defend the Pagan Revival magazine, The P. R. Network, and individual P.R.N. members.

If you wish to join the LEGAL DEFENSE ACTION COMMITTEE, you must first be a member of the Pagan Revival Network. The P.R.N. will be a dues membership organization, however, indigent inmates will have their membership dues waived.

Re: (1). Prisoners First Amendment rights of free speech, to exercise their religious and political beliefs, and to peacefully assemble and associate with other like minded inmates without being harassed, threatened, framed, or otherwise punished by public employees who may disagree with stated ideas; (2). My civil rights as a private, tax paying citizen to lawfully conduct business and to distribute literature, information, and ideas within public, tax payer funded institutions and on public property without the illegal and unconstitutional interference of state agents.

Dear Warden Gary R McCaughtny:

It has come to my attention that an imprisoned person in your custody, Mr. Wyan Brunner, who recently subscribed to Pagan Revival magazine, was forbid by your mail room from receiving issue #44 - supposedly because it advocated or taught illegal acts. This is simply not true.

Many prisoners subscribe to Pagan Revival magazine, which is diametrically opposed to illegal conduct and imminent violence.

On page 42, of the issue your mail room rejected, at the top of the second column in large white letters on a black box to illustrate the point are the words: "Always obey the prison rules... We have to aim for empowerment and learn to control our rage and focus it into useful directions."

On page 43, also large, white letters in a black box, Pagan Revival says: "Try to be a model prisoner, because this will help you with parole. The sooner you get out of jail the sooner you can spread the New Paganism in the streets."

Also, on page 43, columns one and two, middle of the page, a prisoner named Jay Jackson "The Turner Diaries (a White racist novel which advocates violent revolution) and bullets have done nothing for us except get us killed or busted." He then quotes Wyatt Kaldenberg from Pagan Revival #43: "Read the Wall Street Journal, get a degree in business. Have a large family. There is nothing more revolutionary for a White man to be than a good father and husband!" Mr. Jackson states: "...We sure the fuck can't beat the bastards in open combat! Thanks bro for opening me up to that; I was on the dead end solution, thinking I'm gonna to do something for my race by killing a couple fags or Jews... (until he read Pagan Revival)."

Pagan Revival magazine talks violent people out of committing vio-

lent acts in a language they can understand.

On page 44, Pagan Revival's prison policy is made clear. "...Being in the joint can be the best thing that ever happened to you. Take full advantage of the classes they offer. Learn a trade in prison, get your G.E.D., take college classes. Learn computers, business, law.... Take advantage of the programs the system offers, if they don't have many programs demand that they get them. If you can teach a class do so. I knew a brother who got his time reduced because he taught a computer class to other inmates. Not only will this help to empower you, but it will, also, help pass the time.

Also, our people need to learn to avoid unnecessary fighting. Sometimes it is impossible to avoid a fight, but we should never bring it on, because this just plays into the system's hands.

Try to be a model prisoner, because this will help you with parole. The sooner you get out of jail the sooner you can spread the New Paganism in the streets."

On page 47, first column, middle of the page, of Pagan Revival #44, a prisoner states: "Like you said, '...dying for the White race is easy, living for the White race is a bitch!' ...I thanks the Gods for coming across the Pagan Revival and learning these positive ideas. It probably has saved my life and spared a life sentence where I could do nothing for the Folk." Pagan Revival magazine talked this prisoner out of a life of crime.

On page 48, first column, middle of the page, the editor, Wyatt Kaldenberg, states: "Prisoner self-development and empowerment should be our first program. We need to get as much out of the prison system as we can. If they offer classes, our people need to be the first to sign up. If the prisons have no social programs, we should start them." The letter goes on: "Many convicts believe the Hollywood lie that they can get ahead in life by pulling a fast con on someone; these people are doomed to rot in cages. Next the letter says: "We can not fight the oppressor (the United States government) by breaking his laws. I once believed we could, but I was wrong."

Wyatt Kaldenberg's letter also states: "Set up business classes. Anger Management groups. For Sex Offenders, have classes to teach them to control their rage against women. Have A.A. meetings and drug rehab meetings.... Always obey the prison rules. Have these groups open to all prisoners, so you won't have problems with the prisons. Don't form White "gangs" for this just gets you in shit with the system. Smile a lot. Be a part of a sea of smiling faces. The nicer we become the more we can do. This Aryan bad ass game just hurts us...."

Wisconsin Administrative Code (Wis. Adm. Code) for the D.O.C. Chapter 309.309.05 (1) states: "The department shall facilitate (Note: the word facilitate means to make easy, to free of hassle, to simplify, to help, IT DOES NOT MEAN TO BAN, TO PREVENT, TO HASSLE!) inmate reading of publications, including books, magazines, newspapers, and pamphlets." 309.05 (2)c also says "The department may not prohibit (Note: prohibit means to stop, to prevent) a publication on the basis of its appeal to a particular ethnic, racial, or religious audience or because of the political beliefs expressed therein."

Pagan Revival magazine does appeal to a particular audience, it's religious and political in nature, and it advocates it's audience to conform to prison regulations and the laws of the land. Thus, the illegal act of censoring Pagan Revival magazine by your institution shows callous indifference to any prisoner's rights granted by the First Amendment, as well as my rights as publisher and as tax paying citizen.

William vs Brimeyer 116 F.3d 351 (8th Cir. 1997) at 354 "The question, generally stated, is whether a ban on these particular items is

reasonably related to a legitimate penological objective. See Turner Vs Safley, 482 U.S. 78, 107 S.C.T. 2254, 96 L.E.D. 2d 64 (1987). In considering this question, we must decide, 'after an independent review of the evidence,' whether the 'regulation is...an exaggerated response to prison concerns.' Salaam Vs Lockhart, 905 F. 2d 1168, 1171 (8th Cir, 1990), cert. denied, 498 U.S. 1026, 111 S.C.T. 677, 112 L.E.D. 2d 669 (1991)."

Censoring Pagan Revival magazine, a publication that discusses the negative aspects of violence, illegal activity and disruption in prisons and counsels against such activities, is surely an "exaggerated response to prisons concerns."

Prisoners and the First Amendment: Freedom of speech, association, and religion.

"Prison officials may not interfere with a prisoners exercise of First Amendment Rights unless the interference is reasonably related to a legitimate penal interest."

Murphy vs. Missouri dept. of Corrections 814 F 2d 1252, 1257 (8th Cir. 1987)

"First amendment violated by prohibiting mail from Aryan Nations; officials can withhold ONLY literature SPECIFICALLY ADVOCATING VIOLENCE or so racially inflammatory that likely to cause violence."

"Material of a radical or revolutionary political nature may NOT be censored solely because of the beliefs expressed.... similarly, racial and religious literature may be consider ONLY if it actually incites or encourages violence; MERE STATEMENTS EXPRESSING OR SUPPORTING RACIAL OR RELIGIOUS ANTAGONISM CAN NOT BE SUPPRESSED."

United States ex rel. Larkins Vs Oswald, 510 F. 2d, 583, 587-588 (2d Cir. 1975) Aikens Vs Jenkins, 534 F 2d 192, 751, 753 (7th Cir. 1976) Jackson Vs Godwin, 400 F. 2d 529, 535 (5th Cir. 1968) Long Vs Parker 390 F 2d 816, 822 (3rd Cir. 1968) Jackson Vs Ward 458 F. Supp. 546, 558, 562 (W.D. N.Y. 1978).

Thank you for your time, sincerely,
Wyatt Kaldenberg, publisher

RE: Denial of my magazine; Accusation that Pagan Revival magazine advocates violence; Open records s19.35 Wis. Stats

Debra Tetzlaff:

It has recently been brought to my attention that you are the party that has been censoring my magazine from the inmates at WCI. Under your power as "program director".

it is my understanding that you are now responsible for the review under Doc 309.04 and 309.05 of all religious and/or political publications and that you have been responsible for the denial of several publications sent from me, as a publisher, to several inmates. It has further been brought to my attention that you claim that "I" send publications to inmates that "advocate violence" or "hatred".

If by "sending publications which advocate violence and hatred" you are referring to the copy of the so called "Holy Bible" I sent to an inmate, then I must confess, I sent a copy of the most violent, hate filled book ever written by mankind in to your prison. It is true that the misnamed "Holy Bible" advocates violence, hatred, and genocide against Pagan people. The vile hate literature drips with the blood of Pagan

men, women, and children and teaches its cult followers to dehumanize, demonize, hate, and kill Pagan people, as well as attack all Pagan Holy objects, as you yourself have recently been instructed by the Bible to desecrate and defame the Pagan Holy objects known as the Runes and a Thor's Hammer. Your false "god" must be happy with you. Did you feel like Abraham when he obeyed "god's" order to smash Pagan idols? The Bible is hate literature with stories like Noah's Ark which teaches all Pagan men, women, and children should be killed. Even Jesus Christ commands his followers: "Suffer not a witch to live." I'm just thankful, Debra Tetzlaff, that you didn't totally obey your "god" and started killing Pagan inmates. Perhaps, this will be your next move. You have both the power of the United States government and the will of your false "god" at your finger tips. You really have a great opportunity to advance your own personal religious and political beliefs on a defenseless minority of Aryan Pagan prisoners under your command. You even have the power to punish people you disagree with. What a feeling of power you must have! I want to be a prison guard so I, too, can throw people in the hole who disagree with my political and religious views. When Aryan Pagans become prison guards do you think it will be constitutional for us to punish liberals and Christians because we don't like their world view? Just like you do with Aryan Pagans? I hope so! Or if we treated you people just like you treat us would you feel we were persecuting you? If, we, Aryan Pagans throw liberals and Christians in the hole for 120 days just because we dislike your belief system and feel your beliefs are a threat to prison security, would you feel persecuted? Would you feel some one who used his or her power and position in a government job to punish religious and political enemies fit for public employment? If you feel that a person who is unable to control his or her personal religious and political hatred while at work has no right to hold a government job, then, Debra Tetzlaff, you understand our feeling for you. Seax Wicca, Asatru, Odinism, Wotanism, Aryan Paganism or whatever name you wish to call our religion is only practiced by a handful of inmates at WCI. The overwhelming majority of inmates at WCI are monotheists (Jews, Christians, Muslims, or other types of atheists) and have no interest in becoming Eurocentric Pagans. Asatru Paganism is a tiny, tiny, tiny religious sect within the WCI walls. Asatru Pagans at WCI are outnumbered by monotheists a 1,000 to 1. We know the majority of Americans hate us and want us dead. We are not about to start a fight in WCI because we would get the living hell beat out of us. We are not stupid.

Pagan Revival magazine condemns prison violence, because it gives prison officials, like yourself, who hate our religious and political view points a "reason" to persecute us.

Pagan Revival magazine is no threat to prison security. Aryan Paganism is practiced by inmates in most prisons in the United States, and the majority of prisons have no problems with neither the religion nor the Pagan Revival magazine. Pagan Revival magazine has never caused a single fight or other security problem within any prison... EVER.

If you have any documents proving Pagan Revival magazine has ever caused a security problem in any prison, ever, please send it to me. Just because you hate Asatru Paganism and Pagan Revival magazine does not make it a security problem. How would you like living in a world where everything we disliked was banned?

Eurocentric Paganism is not a threat to WCI security. Your hate for our belief system does not make us a threat.

However, I know Christianity is a threat to prison security since the Bible advocates hate, violence, and genocide against all Pagan people. Hate: there ought to be a law against it!

So if by sending in publications which advocate violence and hate to your prison, you are talking about the "Holy Bible" I sent one inmate, then I apologize for poisoning your prison with that vile, evil, violent,

hate-filled piece of trash misnamed the "Holy Bible." However, I didn't send the Bible into your prison to whip up hate and violence against Pagan inmates. I sent the hate literature known as the Bible into your prison so Pagan inmates can read it and document the hate crimes against Pagan people within its pages. I know how evil and dangerous the Bible is for Pagan inmates. I, too, believe that hate literature as evil as the Bible should be banned from all U.S. prisons. But when I sent the Bible into WCI, I was not advocating the hate and violence within the Bible.

However, you have banned Pagan Revival magazine from entering WCI. Pagan Revival magazine doesn't advocate the hate and violence of the Bible. You have mistaken Pagan Revival magazine for the Bible. I deeply resent your confusing a non-violent, law bidding publication like Pagan Revival magazine with the hate filled and violent rants of the "Holy Bible".

Pagan Revival magazines has stated many times that inmates should obey prison rules and not to cause trouble within the prisons, however, the Bible instructs its followers to kill Pagans and to smash Pagan Holy objects at will. The Bible advocates violence against Pagans within your prison. Pagan Revival tells its followers to obey prison rules. There is a big difference between the hate and violence of the Bible and the non-violence of Pagan Revival magazine.

You have banned Pagan Revival magazine because you claim it "advocates violence" and "hatred". I hereby refute this accusation and request the following under the Wisconsin Open Records Act, Wisconsin Statute 19.35, and the United States Freedom of Information Act. This is not the inquisition nor the witch hunts of the 1600s, I am not a prisoner living under the mercy of an out of control religious and political bigot, you can not throw me in the hole for my beliefs, however, I am a tax paying free citizen, and my request must be complied with as a matter of law. My request is as follows:

(A) That I be provided with specific indications, taken in context, that "prove" that my magazine advocates violence and/or hatred.

(B) That I be provided with the institution guidelines, laws, or court rulings that instruct you to ban Pagan "hate and violence", while ignoring the hate, violence, and genocide which the Bible, Koran, and Talmud teach their followers to commit against Pagan people.

(C) That you provide me with the specific institution guideline that you are using to contraband my magazine from WCI

(D) Your credentials as a religious and political expert, and/or other credentials that authorize you to make such decisions, or the name of the person or persons who is/are providing you with expert opinions with regard to Pagan Revival magazine. Also, what authority do you have to tell Pagans that Asatru and Seax Wicca are not the same thing. What authority do you have to tell Asatru people they are not Wiccan? What authority do you hold in the Asatru Pagan community? How did you get this authority to tell Asatru Folk what they can call themselves? Who gave you the authority to throw Seax Wiccan or Asatru Folk in the hole for calling themselves Wiccan? Is there a law in Wisconsin which states it is illegal for Asatru people to also call themselves Wiccan? Please, cite the law for me.

(E) Any information that has been used in the review process that indicates that my publications violate any section of DOC 309.04 or 309.05 and the process used to determine the same.

Due to the nature of this request, you are required by law to comply herewith within 30 days of receipt hereof. Failure to comply herewith within the required time constraint will result in the filing of legal action that may result in punitive and monetary damages being awarded against you in both your personal, and, professional capacities.

May the true and living Gods be with you,

Wyatt Kaldenberg, Publisher

John Litscher, Secretary
Wisconsin Department of Corrections
149 East Wilson Street
PO Box 7925
Madison, WI 53707

RE: Complaint By Law

Dated: Sunday, August 22, 2000 C.E.

Dear Mr. Secretary:

This is a COMPLAINT filed pursuant to Wisconsin statute s.301.29 (3) by a tax paying citizen of these United States, and, is filed in accordance with the laws of the state of Wisconsin.

I hereby demand a formal and full investigation of my complaint pursuant to s. 301.29 (3) Wis. stats., under this statute, YOU shall investigate complaints against any institution officer or employee of the department.

This "complaint by law" does exhaust the only administrative remedy available to me and if this complaint is referred to any other party for decision, you have refused a remedy pursuant to Article I Section 4 of the Wisconsin constitution. If I do not receive a written response to this complaint within 10 days, and a decision hereon within 20 working days. My next option is to seek relief from the judicial system.

My complaint is as follows:

I. FACTS

(1) I am the publisher and editor of a national magazine called "Pagan Revival", which is published and distributed to American citizens, whether free or incarcerated.

(2) That as publisher, I have a right to freedom of the press, as established by the 1st Amendment to the United States constitution.

(3) That I am careful to print material that do not violate the laws of this country, the states, or the prisons.

(4) That my publication does not advocate violence. I promote peaceful practice of the Pagan religions, as well as, articles that promote making positive changes and using prison resources to improve oneself.

(5) That Waupun Correctional Institution has been banning my publications from entrance therein, stating that under Doc. 309.05 and Doc 309.04 the publications I send, of which inmates subscribe to, teach or advocate violence and present a clear and present danger to institutional security.

(6) That this is not true, and I addressed this, in a letter to Warden Gary R. McCaughtry on July 20, 2000 C.E., to which I have yet to receive a response.

(7) That on July 28, 2000 C.E. yet another publication of mine was banned from the Waupun Correctional Institution. This time by Program Director Debra Tetzlaff, who has a personal ax to grind against the Asatru religion, under the same grounds as stated within paragraph (5) of this complaint.

(8) That the actions of the Waupun Correctional Institution and the staff thereof, are violating my rights under the 1st Amendment to freedom of press. These publications are not being banned for any reason, other than the non-Christian religious content and political beliefs expressed therein. My publications express no violence and, in fact, openly and publicly advocate against violence as a means of advancing the New Paganism known as Asatru, Seax Wicca, Odinism, Aryan Paganism and so forth.

(9) Pagan Revival magazine is being attacked solely because it promotes a minority religious and political belief system and the Waupun

Correctional Institution staff feels safe attacking an unpopular minority group. Inmates are even given time in the hole for practicing the Asatru, Odinist, Seax Wiccan religion. The WCI staff does not put inmates in the hole for practicing the Christian, Jewish, Islamic nor other Politically Correct religions. This violates the separation of church and state clauses of the United States constitution. The WCI staff has also desecrated Pagan Holy objects such as pictures of Thor's Hammers and The Holy Runes, because they were bringing in "evil spirits" into the prison. These hate crimes are a violation of federal civil rights laws.

(10) The Bible, the Koran, and the Talmud openly and publicly advocate violence, hatred and genocide against Pagan people. This is a violation of Doc 309.05 and Doc 309.04. The story of Abraham smashing Pagan Holy objects teaches monotheists it is "god's" will for his followers to desecrate Pagan religious objects, the Waupun Correctional Institution staff is obeying their "god's" will by banning Pagan Revival magazine, desecrating Holy Pagan objects, and putting inmates in the hole for practicing the Asatru, Odinist, Seax Wiccan religion. The story of Noah's Ark teaches it is "god's" will to commit genocide against all Pagan men, women, and children by drowning them. Story after story in the Bible, Koran, and Talmud advocates violence, hate, and genocide against Pagan people. The Bible, the Koran, and the Talmud clearly violate the Doc 309.05 and Doc 309.04 by teaching hate, violence, and genocide against Pagan inmates and presents a clear and present danger to Pagan inmate safety and institutional security. Yet, the WCI staff has never banned the Bible, the Koran, nor the Talmud from being read within the prison. This is not only an establishment of monotheism as the state religion, but also, by not censoring the anti-Pagan hate of the Bible, the Koran, and Talmud, the state of Wisconsin is giving its approval to the violent, hateful, and genocidal teachings against Pagan people these books contain.

(11) By turning a blind eye on the hateful, violent, and genocidal teachings of the Bible, the Koran, and the Talmud, and by falsely accusing Pagan Revival magazine as being as hateful and violent as the religious teachings of the majority religions, the WCI staff has created a double standard which is harmful to the minority religion of Asatru, Seax Wicca, Odinism, Aryan Paganism, or any other name our religion is called.

II Discussion

The unconstitutional actions of the warden and program director at WCI have risen to the level that is clearly in violation of the standards set forth by *Turner Vs Safley*, 492 U.S. 78, 107 S Ct. 2254 96 LED 2d 64 (1987) whereas, the ban on my publications is the result of an exaggerated security response, by non-security professionals of WCI, in an attempt to prevent the religious and political content of my publication from being read by those confined at WCI.

The accusation that my publications teach and advocate violence is false. They do the exact opposite and teach and advocate inmates should obey the prison rules and to take full advantage of the educational programs the prisons offer.

By the promulgation of Doc 309.05, publications that appeal to a particular religious or political audience, can not be denied. 309.05 goes further to even include Racial and Cultural audiences. Now, it is clear that Pagan Revival appeals to a religious and political audience, but to allege it advocates violence is clearly an arbitrary and capricious decision made by clearly partial decision maker.

Even the deferential standards of *Turner Vs Safley* 482 U.S. 78 (1987) and *Thornburgh Vs Abbott* 490 U.S. 401 (1989) do not permit any and all infringements upon 1st amendment rights so long they are done in the name of legitimate penological objectives.

Indeed, the court in *Thornburgh Vs Abbott* emphasized that its deference to prison officials was not to be "toothless". Id at 414. Due to the individualized nature of review of documents and publications, the application of Doc 309.05 is appropriate here; and serves the interest set forth by law. But, merely the fact that the documents (my magazines) were reviewed, does not justify such a refusal without further clarification and notification to me as to a more specific reason for denial.

The Waupun Correctional Institution's warden and program director are acting outside the guidelines of Doc 309.04 and Doc 309.05, whereas, the accusation that my magazine advocates violence is no more true then to say it doesn't promote conformity to prison rules and regulations. Pagan Revival magazine is a religious and political magazine, which appeals to a particular audience, that audience being of non-Christian religious tradition and who wish to have a better and more productive life. It advocates it's audience to conform to prison regulations and the laws of the land. It does not advocate any of its readers to commit violence as do the Bible, the Koran, the Talmud, and other forms of hate literature. Thus, this prejudicial censorship and banning of my publications which are of political and religious content, and which do not promote nor advocate violence, as do the Bible, the Koran, and the Talmud, which openly and carelessly violate prison regulations by advocating violence, hate, and genocide against Pagan people, however, the Waupun Correctional Institution does not ban nor censor the hate filled cult books known as the Bible, the Koran, and the Talmud, because of their personal agreement with the violence, the hate and the genocide these books teach against Pagan men, women, children.

The Waupun Correction Institution has violate the United States constitution by establishing a state religion, by turning a blind eye on the violence and hate and genocide within the majority religion's "holy" text and by falsely accusing Pagan Revival magazine of being violent solely because of the warden's and program director's religious and political prejudice against Asatru Pagans. The only reason Pagan Revival is banned from WCI is because we hold a minority religious and political world view. The only reason Asatru Wiccan Pagans are thrown in the hole is because they are Asatru. If they were Christians, Jews, or Muslims, they would not be thrown in the hole. If Pagan Revival magazine was Christian, Jewish, or Muslims, it would not be banned from Waupun Correction Institution.

The banning of Pagan Revival magazine and the throwing of two Asatru Pagans in the hole for being Asatru is both a criminal and civil violation of my civil rights as a publisher, as a member of a religious minority, and as an American citizen. As well as a violation of the civil rights of all American citizens who practice the Asatru, Seax Wiccan, Odinist religion. The warden and program director, as agents of the state of Wisconsin, are telling all Americans of the Asatru faith that we are not as good as Christians, Jews, and Muslims. We do not have the same civil rights as the majority religions do. And that we deserve to be singled out and punished solely because of our unpopular beliefs. This hate filled religious persecution against Pagan Revival magazine and against Asatru inmates is a violate of my rights of freedom of the press and freedom of speech and freedom of religion, as well as the inmates rights to receive my publication as well as to practice their religion. It violates the inmates rights granted under Doc 309.04 and Doc 309.05.

Note: Doc 309.05 (Appendix) is very clear when it when states. "Contact with family and others in the community is crucial to successful reintegration." It also states, "Subsection (I) identifies many of the values to the inmate, correspondents, and the public of the free exchange of information and ideas.... Contact with those outside the institution helps motivate inmates and contributes to morale. This enhances inmates' involvement in correctional programs and the secu-

city of inmates and staff." One only needs to read the Pagan Revival magazine to see that my publication is more than consistent with this, in fact, it supports it entirely. One must read more than one line of a publication to see that it is a truly self-motivating, rehabilitative, and clearly a valuable self promotion tool. My magazine encourages uniform compliance with prison rules, enrollment and completion of prison programs, and much, much more! Pagan Revival magazine tells inmates to give up their life of crime and go to school, to get a job, to become successful business men and to marry and father many Pagan children and to help build a Aryan Pagan community. This idea of building a Pagan community offends the WCI warden and program director monotheistic world vision. Their false "god" commands its followers to destroy Pagan communities (See the Bible Gen. 19:24-28, the destruction of the Pagan cities of Sodom and Gomorrah or the entire Old Testament). The WCI warden and program director are putting the hate of their false "god" above the laws and constitution of the United States by banning Pagan Revival magazine and by punishing inmates because they are Asatru Pagans. The warden and program director are too bigoted to work with Aryan Pagan inmates; they put their Semitic mythology, fairy tales, false prophets, and false "god" above the U.S. Constitution, therefore, they are unfit to be public employees. The WCI warden and program director have a constitutional right to hate, but not to hurt Aryan Pagan people.

Doc 309.04 (Appendix note) goes even further when it states "Of course, broader values are served by free expression. It contributes to individual self-fulfillment; it is a means of attaining the TRUTH; it is a method of securing participation by members of society in social decision making; and a means of maintaining the necessary balance between stability and change in society." Again Pagan Revival magazine contributes to all of the above, without violating any sections of Doc 309.04 or 309.05.

I draw your attention also to Doc 309.61 religious literature. In case you, as the Doc Secretary, were unaware, Paganism is in fact "the practice of non-Christian religions." Pagan Revival is a non-Christian religious magazine, and can not be banned. It does not advocate violence! This accusation by the Christian bigot Miss Debra Tetzlaff, WCI program director is untrue and is merely a bi-product of her religious background, and thus, the banning of my publication is a constitutional violation of the 1st Amendment.

Finally, I refer you to my letter to warden Gary R. McCaughtry a copy of which is attached here. And to my letter to Miss Debra Tetzlaff, also, attached.

CONCLUSION

Based upon the foregoing, and a review of the attachments hereto, I am absolutely sure you will find the WCI warden and program director to be in error. Once that occurs, all of my "contrabanded" (banned) publications should be delivered to the inmates as prescribed by Doc policy, Wisconsin state law (See Look Vs Carballo, No 76-C825 (E.D. Wis. 1979) and the United States constitution.

Failure to comply with this request, and affirm this complaint to be true, and grant the requested relief will allow for Judicial review of the matter. I am not an inmate, but a taxpaying citizen with a full penology of constitutional rights. I will not tolerate that infringement of my Constitutionally protected guarantees.

Accordingly, I request this matter be made part of the official record with regard to any inmate who has been denied a publication of mine, and that a Doc memorandum be created authorizing my publications, as I can assure, they comply with all facets of Doc 309.04 and 309.05. Furthermore, I request that warden Gary McCaughtry and program director Debra Tetzlaff receive written reprimands with regards to

their actions in this matter, and copies of the same be forwarded to me.

Respectfully submitted
Wyatt Kaldenberg

RE: (1) Prisoner First Amendment rights of free speech, to exercise their religious and political beliefs; (2). My civil rights as a private, tax paying citizen to lawfully conduct business and distribute literature, information, and ideas within public, tax payer funded institutions and on public property without the illegal and unconstitutional interference of state agents.

Dear Warden Gary R. McCaughtry:

It has come to my attention that an imprisoned person in your custody, Jeremy Herbert, who has recently subscribed to Pagan Revival magazine, was forbid by monotheists in your mail room from receiving issue #45 (because it advocated violence and hate). This is simply not true.

However, it is true that the monotheistic cults of Christianity, Islam, and Judaism advocate violence and hate against Pagan people. Unfortunately, the staff at WCI are made up of people who grew up in these Middle Eastern cults and they were programmed since birth to not only tolerate hate and violence against Pagan people, but, also, to see hate and genocide against Pagan people as a miracle of their "god" (AKA the myth of Noah's Ark where your "god" made it rain 40 days and 40 nights and killed all the Pagan men, women, and children on Earth. Noah's Ark is the mother of all ethnic cleansing stories. Or the story of Moses and Passover when your hate filled "god" killed the first born child of every family in Pagan Egypt. Or King David killing Pagans with the jaw bone of an ass. Or when your "god" told the Jews to kill every Pagan Canaanite so the Jews could steal Pagan land and build Israel. Or the story of how all Pagans are to go to the never-ending Witch Trial called hell and burn for all eternity because we won't bow down to a false "god". Or the myth of Armageddon where the Christians are to rise up and slaughter all non-Christians so Jesus Christ can return to Earth and set up a dictatorship. Etc., Etc., Etc., Etc. You grew up in monotheism. As did I. Let's be honest. We both know the hate and violence the Bible, the Koran, and the Talmud teach. Yet you don't ban the Bible, the Koran, and the Talmud from being read at W.C. I. We both know why these hate books are not banned at W. C. I. Monotheism is too powerful and popular, so they can teach hate and violence all they want. Whereas, Pagan Revival represents a weak minority and, therefore, it is held up to a difference set of rules than monotheism.)

Pagan Revival is a religious publication which is diametrically opposed to illegal conduct and/or the commission of acts of violence. Pagan Revival exists to provide a forum for the broadcast of values of the Asatru/Odinic/Seax Wiccan/Aryan Pagan faith.

Asatru is not only a religion, it is a religion which is recognized by most state governments, it or rather religious bodies associated with it enjoy federal tax status as well. For you to ban this religious publication is wrong. The U.S. Supreme Court in *Bell Vs Wolfish* 99 S.Ct 1861 has held that "convicted prisoners do not forfeit all constitutional protections by reason of their conviction and imprisonment." *Pell Vs. Procunier* 94 S. Ct. 2800 include a directive that no law shall prohibit the free exercise of religion. These cases and others both on the Supreme Court level and at the level of Circuit and District courts clearly establish that the right of imprisoned persons to practice their religions which include the receiving of materials through the mail relating to their beliefs. To allow inmates of one type of religious and/or political beliefs to receive literature through the mail and to not

allow others of a differing set of beliefs is a violation of the imprisoned citizen's rights.

In addition to this I as a private, tax paying citizen and the publisher of a magazine have a constitutional right to maintain communication with prisoners if I so choose. This right was noted in *Thornburgh Vs. Abbot* 109 S. Ct at 1874 where it was stated: "Publishers who wish to communicate with those who, through subscription, willingly seek their point of view have a legitimate First Amendment interest in access to prisoners."

I would ask that you review your stance as concerns the magazine *Pagan Revival*, which is a religious magazine in nature. This publication is sent to persons all over the world and is welcome without restriction in many prisons where its clear pro-education, pro-rule following stance is very well received. *Pagan Revival* advocates the following of prison rules, investment in education, and an anti-violence view point towards others. To ban it from your prison simply because it is aimed at an unpopular minority religious and political population is morally wrong as well as unconstitutional. Banning *Pagan Revival* goes against the American notion of free speech which over a million American soldiers died to protect. If only the popular and powerful belief system has free speech, then there is no freedom. Even under Communist tyrants like Chair Mao, Pol Pot, and Joseph Stalin, people had the "freedom" to agree with the Politically Correct belief systems. Freedom is to have the right to say words that the powerful don't want spoken. To ban magazines because they are Politically Incorrect, offensive, or outrageous is the very definition of tyranny.

I understand that the staff at W.C.I. really hate *Pagan Revival* magazine and feel all the opinions expressed within my magazine are 100% wrong. To live in a world where we can only think "right" thoughts is to live under oppression. Freedom is the right to be wrong. To only allow prisoners at W.C.I. to think "right" thoughts is to rob them of all of their constitutional rights. The First Amendment to the United States Constitution was not written in order to protect the belief systems of the strong and powerful, but to protect the unpopular beliefs of the weak minorities, the heretics, the rebels, and gadflies of society.

The only nations which are free are those which allow a free enterprise system of ideas and allow the market place of public debate to run its course. The government has no right to regulate thought.

I could understand the W.C.I. wanting to ban books or magazines which taught people to build bombs or to stab prison guards, but *Pagan Revival* does none of that.

I could understand the W.C.I. staff wanting to ban the Bible because it whips up hate in the majority of inmates who are monotheists and could very well lead to violence against the tiny Pagan minority of prison inmates at W.C.I.

I can see monotheistic inmates reading about Noah's Ark and start drowning Pagan inmates in the prison toilets because they believed it was "god's" will. The Bible is an evil book, but *Pagan Revival* is not evil.

Is it alright for the Bible to teach violence in such stories as Samson in Judge Chapters 13, 14, 15, and 16 where this monotheistic "hero" goes into a Pagan temple and murders every man, woman, and child inside our holy temple? Is this okay with you? Judges 16:30: "And Samson said, Let me die with the (Pagan) Philistines. And he bowed himself with all his might; and the house fell upon the lords, and all the (Pagan) people therein. So the dead which he slew at his death were more than the dead he slew in his life."

What does this hate literature teaches inmates at W.C.I.? That "god" wants them to enter a Pagan temple and kill everyone inside. The story of the "hero" Samson will teach inmates it is their religious duty to fill a Ryder truck with explosives and ram it into a Pagan temple so they can become a religious martyr by killing as many Pagan men, women, and children as they can before they die, and become a "hero"

just like Samson.

But, of course, you don't find killing Pagan women and children to be violent. How could you, you're a monotheist and you have replaced your humanity with the cult of a false "god". No monotheist is able to see that violence against Pagans is wrong; this is why you put inmates in the hole for being Asatru. This is why your staff has brought Asatru inmates up on phony charges. What's next? Will your whacky program director plant a weapon under their beds? Destroying Pagans is "god's" will. At least, you didn't bring a temple crashing down on them...yet.

Perhaps your monotheistic staff can gun down the Pagan inmates in a phony jail break attempt. There are no limits to what monotheists will do to crush Paganism.

This blind hate of Pagan people is what makes you and your staff unfit for public service jobs.

However, you are not above censoring ideas which offend you. You banned every single word in *Pagan Revival*. You banned all 48 pages. No request too black out certain pages. Everything inside the magazine offends you.

In the first article, running from Page 3 and 4 of *Pagan Revival* #45 in the family section, here is what your staff has banned, quote :

Great Web Sites

(Editor's Note: I copied the article from P.R. #45 and pasted it here.)

Now, how does this threaten prison security? How is this more violent and hate filled than the Old Testament. This banned article is teaching Pagan families how to raise better children. I know you people hate us, but don't you find banning this article a bit silly? Is this really more violent than the story of Jewish hero Samson killing women and children in a Pagan temple?

Next on Page 5, P.R. #45, is an article called: "Is Your Child Reluctant to Learn?"

Is Pagan families helping their children learn a hate crime in the Christian state of Wisconsin? Why was this article banned from W.C.I. Is it illegal for inmates at W.C.I. to want their children to have a better life than they have? Is it illegal for inmates to teach their children not to screw up their lives as badly as they have?

How is the article: "Is Your Child Reluctant to Learn?" more violent and hateful than the story of Noah's Ark where it teaches all Pagan men, women, and children are sinful and have sinned against "god" and must be killed?

Why was this article banned?

Next on page 8 of #45 is an article: "Is Polygamy Our Only Way of this Mess?"

Is exploring polygamy hateful and violent? This article says that we should think about tribal marriages to increase our numbers, and we should stay away from violence. Is making more babies and staying away from violence more violent and hateful than the story of Passover and the killing of every first born Pagan child in Egypt? If so, how?

Why was the polygamy article banned?

Next comes the piece: "The New Odinism" where the writer talks about what Odinism is and is not. How is this article hateful and violent?

What do you mean by hate and violence, perhaps, we are using a different dictionary?

Next is the article: "The Social and Political Thoughts of Herbert Spencer". Herbert Spencer believed that Capitalism in the short term is very crude to the poor and working poor, but in the long run will do

more good for the poor than Liberalism, Socialism, or Communism. I know that many Left Wingers believe the truth is hateful and evil. You banned this article from entering W.C.I. Why? Is Capitalism and profits more violent and hate filled than the Killing Fields of Pol Pot? Yet you allow Left wing publications into W.C.I.? Communism has killed over 200 million people since 1917. Why aren't the writings of Karl Marx banned at W.C.I. No one has ever killed anyone after reading Herbert Spencer.

Why did you ban the article about Herbert Spencer? Is the government so P.C. that we can't even say anything good about business? I agree there is a lot of evil in Capitalism, however, there is, also, much good.

Next on page 36 is Zine Reviews. Here people write about what other magazines are saying. Does reviewing other people's thoughts mean you agree with them? When I quote the hate and violence from the Bible does this make me a hate filled monotheist? If I quote the anti-Pagan bigotry from Christian hate literature, does this make me into a Christian?

Next is Music Reviews where the writers talk about a concert and a new music CD. Is it a hate crime to talk about popular sub-cultures?

Why was this section banned?

Next is an article about the American Indians and how their defeat compares to the declining West. Is it illegal, violent, and hateful to compare the death of the American Indian culture to that of the declining White American culture? Is it Politically Incorrect to mourn the death of the Indian way of life? Which the article does. Or is it Politically Incorrect to mourn the passing of the White American culture? Which the article, also, does. Is this the problem you have with Pagan Revival magazine? Do you have a problem with American Indians or White people or both or do you just hate culture or the survival of different race?

Why was this section banned?

Next on page 44 is the Business Section where Aryan Pagans are encouraged to go into business and make something of their lives.

Is Aryan Pagans investing in the stock market and starting their own businesses and turning away from guns and violence more violent and hateful than Genesis 19: 24-28 of the Bible where your "god" killed every man, woman, and child in the two Pagan cities of Sodom and Gomorrah?

Why did you ban the business section of Pagan Revival magazine?

Why did you not ban the Bible?

If the Bible, the Koran, and the Talmud are not hate, then what is hate? Is hate just a word you call a belief system that you hate? If you hate Pagans, then Paganism is hate speech. If you hate Aryans, then Aryanism is hate speech. If you love the monotheists, then you see monotheistic violence as an act of love. If you love the one-godders, then monotheistic hate speech sounds like a love song to your ears.

Hate is in the eye of the beholder, and you're eyes see other people, but are blind to yourself.

Warden, I request that you and your entire staff take a diversity sensitivity training class to learn how to control your hate of Aryan Pagan people. Free your mind from the hate.

If you people spent more time loving your own kind and less time hating others, namely Aryan Pagans, the world would be a much better place.

Can't we all just get along?

I would further request that should you continue to deny the right of

those imprisoned in your institution to receive Pagan Revival; that you then notify me, the publisher of Pagan Revival magazine, as to the reasons it is being denied entry into your prison. Montcalm Pub. Corp. Vs Beck 80 fed 3rd at 105 and other state and federal cases support my right as a publisher to be told that my magazine is being withheld and the reasons therein. Sincerely, Wyatt Kaldenberg
Pagan Revival Magazine

This is part of a second 8 page letter to the prison board. I only include part of the letter here because much of the letter is just a rehash of court cases

RE: Second Complaint By Law; the banning of all 48 pages of issue number #45 of Pagan Revival magazine; Pagan Revival magazine is not even being reviewed by the monotheistic staff at W.C.I.; they even ban articles on Pagan child rearing and stock market investing because they "advocate hate and violence"; how do you violently invest in the stock market? Does this mean you invest 100% of your Roth IRA savings in a Russian Small Cap Fund? The staff at W.C.I. is banning Pagan Revival magazine, because they hate our religious and political views.

Demands: I demand a Legal definition of hate and violence; I demand that this legal definition apply equally to both Pagan Revival magazine and the Bible, the Talmud, the Koran, and other forms of monotheistic hate literature. If Pagan Revival magazine is entirely banned for being "hate filled and violent", I demand that the Bible, the Koran, the Talmud, and other forms of atheistic hate literature also be entirely banned. If sections of Pagan Revival magazine are blackened out because monotheists find them offensive, then I demand sections of the Bible, the Talmud, the Koran and other forms of hate literature be blackened out because Pagans find them offensive; if the Bible state of Wisconsin does not grant Pagan Revival magazine the same right to censor monotheistic literature as the monotheists have to censor Pagan Revival magazine, then the heavily Christian state of Wisconsin is in violation of the U.S. Constitution and is establishing monotheism as the state religion.

Important: file this as a second complaint. I will file a complaint for each issue of Pagan Revival magazine they ban as long as they ban Pagan Revival and refuse to ban the Bible, the Koran, and the Talmud and other forms of monotheistic hate literature. If they keep banning all 48 pages of Pagan Revival magazine, I will file 48 complaints. One for each page. I'll ask why was page one banned? Why was page two banned? Why was page three banned? Etc. Etc. Etc.

Pagan Revival magazine is made up of over 250,000 words. Surely every single word can't be offensive...not even to the most hate filled monotheists. AND if you keep banning Pagan Revival magazine, after that, should I go word by word and file 250,000 complaints? What is wrong with the word "The"? What is wrong with the word "Pagan"? What is wrong with the word "Revival"? I will not stop sending Pagan Revival magazine to W.C.I. And if they don't stop banning us. I won't stop filing complaints. The staff at W.C.I. have an ax to grind against Eurocentric Paganism, so they won't stop banning Pagan Revival magazine. So Mr. Litscher, you and I will be having a long term relationship. I guess it is job security for you. I know the U. S. Constitution is not very big in the Bible state of Wisconsin. But I know I'm right. I will take this to the Civil Rights division of the Justice Department and to the Supreme Court if need be.

The Government Agents at W.C.I. can't ban our literature and throw our followers in the hole nor get them on drummed up charges just

because they hate our religious and political opinions. Not even the F.B.I. nor the President of the United States have the power to ban Pagan literature nor to punish us just because they don't like us. How could lowly prison guards in Wisconsin hold such power?

You know as well as I that what is going on at W.C.I. is illegal, and none of this would be happening to us if we were mainstream Christians.

All Christians, Jews, and Muslims believe Pagans are sub-humans and are evil and are either demons or controlled by the devil. All you people see us as Satan's pawns because this is what monotheism has been teaching for 5,000 years. The demonizing of Paganism is built into the culture. How can monotheists, people who can't see Pagans as being human beings, people who view us as evil and as devils, be put in government jobs where they have the power to persecute our people?

People who hate should never be given absolute power over the people they hate, but this is what is happening at W.C.I.

The monotheistic staff has total government sponsored power over a tiny Pagan minority. **The wolves are guarding the hen house!**

Would Christians want to be in a prison where the entire staff was made up of Satanists? Would Jews want to be in a prison where the staff members were all Nazis? Would a black man want to be in a prison where every staff member was a card carrying member of the Klu Klux Klan?

The prison staff at W.C.I. is made up entirely of monotheists who hate us. How can Pagans live at W.C.I.? The staff thinks Paganism is bringing evil spirits into the prison. Would you want to be totally controlled by a bunch of nuts who thought you were evil? These religious kooks at W.C.I. are carrying guns and are backed by the state of Wisconsin. The Bible is telling them to kill Pagans. To smash our temples and Pagan idols. To burn our holy literature. This is why we are having problems at W.C.I. The Bible, the Koran, and the Talmud teach us that Pagans can never trust a monotheist. Whenever a monotheist acts "friendly" to me, I always turn to the Bible, the Talmud, or the Koran to remind myself what these people really think about us and our religion. These monotheists at W.C.I. are about nothing but hate. They are agents of Wisconsin. Any acts of hate and violence they commit against Pagan people; the Christian citizens of Wisconsin will have to pay for. The Crusades are alive and well at W.C.I.

Etc., Etc., Etc.

Bitch, Bitch, Bitch.

RE: Complaint By Law

Dated: Sept. 28, 2000 C.E.

Dear Mr. Secretary:

This is a COMPLAINT filed Etc. Etc. Etc. My complaint is as follows:

I. FACTS

(1.) On August 22, the year 2000th of the Christian Era, I, Wyatt Kalderberg, the publisher of a religious magazine named Pagan Revival, filed a records request under the Wisconsin Open Records

Law, in order to receive the exact reason Pagan Revival magazine is being banned from the tax payer funded Judeo-Christian prison at Waupun, Wisconsin.

(2.) On Sept. 14, 2,000 C.E., I received the documents which you will find enclosed in this package.

(3.) The three reasons for banning Pagan Revival magazine are (A.) Pagan Revival magazine concerns an activity if completed would violate the laws of Wisconsin, the United States, or the Administrative rules of the Department of Corrections. (B.) Pagan Revival teaches or advocates behavior which violate the laws of Wisconsin, the United States, or the Administrative rules of the Department of Corrections. (C.) Pagan Revival magazine teaches or advocates violence and presents a clear and present danger to institutional security.

(4.) This is not true. Pagan Revival magazine advocates the following of the Judeo-Christian laws of Wisconsin, the United States, and the Administrative rules of the Department of Corrections, BE-CAUSE, we, Asatru Folk, are a tiny religious community and we are too weak and powerless to create an Odinic Pagan Nation where we can have the freedom to live in peace under the laws and standards of our own religion. We wish to live under our own rules and our own morals. Isn't this the definition of freedom? The early Christians in Pagan Rome used to say obey the Pagan laws: "Give on to Caesar what is Caesar's." We, Asatru Pagans, living under Judeo-Christian rule feel the same about your government as the early Christians felt about Pagan Rome. We don't like the Judeo-Christian government, but we are smart enough to understand we are too weak and powerless to disregard its laws.

(5.) The only things we want from the staff at Waupun is to let the Asatru Folk practice our religious in peace and be treated equally to the monotheistic majority.

(6.) The WCI staff are nitpicking Pagan Revival magazine for anything that can be twisted to seem evil and violent, while totally ignoring the hate and violence the Bible, Talmud, and Koran advocate against Pagan people. I demand you treat polytheistic and monotheistic writings equally.

II. Rebuttal Of Evidence

I was sent photo copies of pages from Pagan Revival magazine number #44 which had the offending words. They high-lighted in yellow four paragraphs and one articles for the reason they banned my magazine from entering in the Judeo-Christian prison at Waupun. Because of this the Judeo-Christian staff has banned for all eternity Pagan Revival magazine from entering the God fearing institution at Waupun.

(1.) They didn't like one paragraph from an article called **An Introduction To Odinism**, which was written by an Odinic group out of England. This is the paragraph that offended their Judeo-Christian ears: "*Odinists see it as their duty to oppose those who menace the things that they regard as holy. If we cannot in justice always blame the sheep we should and do attack the shepherds.*" So what is illegal about this?

The word Attack here does not mean with guns nor bombs, but with words. Bush and Gore attack each other all the time on TV. No one has arrested them yet. You are allowed to attack people verbal as long as you don't lie about them.

The WCI staff attacked Pagan Revival magazine by banning it. If attacking things is illegal, why isn't the staff at Waupun behind bars?

If the Bible said: "*Christians see it as their duty to oppose those who menace the things that they regard as holy. If we cannot in justice always blame the sheep we should and do attack the shepherds.*" Would the WCI staff have banned the Bible? Hell, no! And the Bible says things a million time worse than this.

All through the Old Testament, the Bible demands it followers to KILL Pagans and burn down our temples. Even Jesus Christ said, : "Suffer not a witch to live." But the WCI staff does not ban the Bible. If Pagan Revival magazine would have said: "Suffer not a Christian to live." The Jesusfreaks at Waupun would have banned my magazine. If this isn't religious discrimination, then what is?

Compare "Odinists see it as their duty to oppose those who menace the things that they regard as holy. If we cannot in justice always blame the sheep we should and do attack the shepherds." from page 15 of #44 of Pagan Revival magazine to Judges 16:30: "And Samson said, Let me die with the (Pagan) Philistines. And he bowed himself with all his might; and the house fell upon the lords, and all the (Pagan) people therein. So the dead which he slew at his death were more than the dead he slew in his life." The Bible can clearly advocate killing Pagan men, women, and children and not get banned, but if Pagans advocate using verbal attacks against the monotheistic leadership, we get banned.

If the Bible, the Talmud, and the Koran were written by Pagans and remained as full of hate and violent as they are, and if these new, re-written books would have replaced Christians, Jews, and Muslims with the Pagans being slaughtered, the world would be horrified. These books would be viewed as hate literature, but since these books only advocate genocide against Pagan people, the world embraces them as love literature and the foundation of Western civilization.

If the Bible's Judges 16:30 were re-written as Pagan literature: "And Thorsson said, Let me die with the Christians. And he bowed himself with all his might; and the house fell upon the lords, and all the Christian people therein. So the dead which he slew at his death were more than the dead he slew in his life." The staff at WCI would ban the entire Bible because it concerns an activity if completed would violate the laws of Wisconsin, the United States, or the Administrative rules of the Department of Corrections, teaches or advocates behavior which violate the laws of Wisconsin, the United States, or the Administrative rules of the Department of Corrections, and teaches or advocates violence and presents a clear and present danger to institutional security.

But the Bible was not re-written by Pagans and the victims of the hate and violence the Bible advocates are NOT Jews, Christians, nor Muslims, but merely Pagans, and the staff at Waupun doesn't care when literature advocates violence against Pagan men, women, and children. In fact, they see it as "god's" will.

(2.) The WCI banned Pagan Revival magazine because of two paragraph in an article reviewing a U.S. government magazine called *Parameters*.

Magazine and book reviews are a big part of Pagan Revival. We are very interested in what other people say and think. Is this illegal? No.

As the review tells us "Parameters is the official publication of the U.S. Army War College. It is written by and for professional military personnel and a select few academics. It is a vehicle for the continuing education and professional development of USAWC graduates and other senior military officers. ETC. ETC. ETC.

(OKAY, HERE IS THE FIRST PARAGRAPH THEY CITED AS REASON TO BAN PAGAN REVIVAL MAGAZINE FROM WCI).

"Instead ethnic cleansing is a proactive and future directed action; "obliterate those you believe would kill you if they could" (Liotta & Simons: 15:98). You kill those in the here and now who in the future would destroy you. The past while it plays a

part in directing you toward those who in the past were enemies and so may be again in the future is not the main reason behind the mass killing of enemy people. It is simple; you kill them now, so that tomorrow they will not be there to kill you...."

(NOW HERE IS THE SECOND PARAGRAPH IN THIS ARTICLE THEY CITED AS REASON TO BAN PAGAN REVIVAL MAGAZINE).

"The author also addresses the issue of mass rape. They show that this too is a future oriented device. By raping the women of the enemy a blow is struck in numerous ways, moral is affected and also the seeds of future conflict is established..."

Is the U.S. government advocating an illegal act by writing about what is going on in the Balkans between Christians and Muslims? No.

Is Pagan Revival advocating illegal acts by writing about what the U.S. government claims is going on in the Balkans between Christians and Muslims. No.

How is Pagans writing about what the U.S. government thinks is going on in the Balkans a threat to the security of a prison in Waupun, Wisconsin?

This is non-sense. The WCI are just picking at straws!

(3.) The WCI cited a paragraph which was a letter to Pagan Revival magazine attacking the editor for attacking the White racist novel the Turner Diaries.

I, Wyatt Kaldenberg, had said in an earlier issue that the Turner Diaries was a silly novel that did nothing for the Aryan movement but make our people dead or imprisoned. And our people would be better off reading the Wall Street journal than the stupid fucking piece of shit novel, the Turner Diaries.

The position of Pagan Revival magazine is that the Turner Diaries sucks! One reader of my magazine was offended by my controversial stand against the Turner Diaries, and it is the policy of Pagan Revival magazine to print letters and articles of people with differing points of views. So I printed a letter attacking me, is this illegal? No.

The letter went like this: *"Greetings Wyatt and the Pagan Revival readership: I read #43 at a comrade's house. Great issue. I don't agree with your attack on The Turner Diaries. Violence works. More violence works better. The Turner Diaries is the bible of White victory. The Turner Diaries creates direct action. There are a lot of dead people in Oklahoma who can testify to the power of The Turner Diaries.*

Yours In The Revolution, W.W., CA

It is clear that this letter is disagreeing with Pagan Revival magazine's anti-violence stand. Most magazines and newspapers print letters from readers attacking the view point of the publication. Why should Pagan Revival magazine not print letters which disagree with its stand?

Just because a magazine prints letters from readers doesn't mean it agrees with the letters. To allow people who you disagree with to be heard, I think they call that freedom of speech. But not at WCI, it is a crime.

And lastly, (4), the WCI staff high lighted in yellow the title of an article on page 42. The title goes like this: *"THERE IS NO FREEDOM WITHOUT A GOVERNMENT OF OUR OWN! There Can Be No Freedom Without Power!"* This is not illegal, and it is the truth. If we, Asatru Pagans had a government of our own we would have the freedom to send Pagan Revival any where, however, you monotheists control the government and we are nothing but slaves under your rule. Then there is a yellow arrow going to the last line of the article: *"If we wish to be free, we must get up off our asses and work for it."* Oh, no! Working for our freedom how hateful.

What is illegal about working for our freedom?

This article is advocating political work, not violence. It is not illegal...yet...to be unhappy with the government.

Nothing in what they objected to is illegal. They ban my magazine, Pagan Revival, because they disagree with the opinions within it. A prison warden is not above the U.S. Constitution, even though most of them believe they are.

Pagan Revival magazine does not advocate violence, but the Bible tells its followers to kill Pagans. Why aren't you monotheists banning literature that threatens Pagan's lives? Because you people don't see us as human. We are sub-humans and it is "god's" will that we get slaughtered like pigs.

If the state of Wisconsin bans Pagan Revival magazine because they think we are evil and not ban the Bible, then the state of Wisconsin is advocate genocide against all Pagan people within the state of Wisconsin.

If the state of Wisconsin bans Pagan Revival and does not ban the Bible for hate speech such as Judges 16:30: "And Samson said, Let me die with the (Pagan) Philistines. And he bowed himself with all his might; and the house fell upon the lords, and all the (Pagan) people therein. So the dead which he slew at his death were more than the dead he slew in his life." Then the state of Wisconsin is telling monotheists that they have state approval to walk into a Pagan temple as Samson did and start killing Pagan men, women, and children.

If you object to so called "Pagan violence", but not monotheistic violence against Pagans, isn't the state of Wisconsin advocating violence and hate against Pagan people? Of course you will be.

To ban Pagan Revival magazine and to remain silent about the hate and violence against Pagans within the Bible, the Talmud, and the Koran is for the state of Wisconsin to sentence Pagan men, women, and children to death.

The U.S. Constitution demands government agents to stand neutral in religious conflicts. If you ban Pagan Revival magazine and don't ban the hate filled Bible, Talmud, and Koran, you as an agent of the state of Wisconsin are taking the monotheists' side. You are saying the state of Wisconsin takes the side of the monotheists. You are setting up a state religion. You will be going against the U.S. Constitution.

The Bible says "god" told the Jews to go out and find all those who will not bow down before him and "kill them before me." Pagans will never bow down before the "god" of Israel, so we must be killed. The state of Wisconsin thinks this is okay.

By banning Pagan Revival magazine and not banning the Bible, you are telling all monotheists in Wisconsin that killing Pagans is not hate, but an act of love as the Bible claims. This will cost the state of Wisconsin millions and millions in wrongful dead law suits.

I demand you treat polytheist and monotheist writings equally.

Yours, Wyatt Kaldenberg

Dated: Nov. 3, 2000 C.E.

Dear Mr. Secretary:

This is a COMPLAINT filed pursuant to Wisconsin statute s.301.29 (3) ETC. ETC. ETC.

I. FACTS

(1). On August 30, the year 2000 of your Christian Era, the warden

Gary McCaughtry from the reformatory at Waupun, Wisconsin answered my complaint by saying "The Department of Correction's position on publications is very clear in Wisconsin Administrative 309.05. In essence it states that Publications that teach or advocate violence or hatred and presents (sic) a danger to institutional security and order is (sic) not allowed. I have reviewed the publication and found that the magazine did have articles in which the author spoke of the hatred of Jews and non-whites. One of the articles written by you refers to Jesus Christ as 'The Fagot on a stick'. In a later article you wrote: 'Monotheism was created by gay monks who wanted no female side to spirituality. Who else but a fagot would have come up with the story of Adam and Eve?' This message not only meets the definition of being hate filled but is also contrary to any treatment or rehabilitation that we are trying to accomplish.

Therefore, this publication is denied at Waupun Correctional Institution."

(2). Neither the Bible, the Koran, nor the Talmud would hold up to warden Gary McCaughtry's interruption of 309.05. If Pagans calling Jesus Christ a fagot is a violation of 309.05, surely the Bible, the Koran, and the Talmud's endless mocking of our Gods would also be a violation of 309.05... to say the least of its glorifying of racial, religious, and ethnic cleansing in the name of "god".

The Bible, the Talmud and the Koran's repeated reference to our Gods as "false Gods" and "demons" is a violation of 309.05 because it is teaching people to hate the Pagan Gods and their follower. If the living Gods of our religion are "false" and "demonic" as your religion teaches, then aren't we, the people who worship these Gods, demon worshippers? The Bible, the Koran, and the Talmud all say so. This has lead to your people attacking our temples, burning our holy books, killing over 300 million men, women, and children who worshipped the living Gods, torturing to death children and animals, to Waupun program director Debra Tetzlaff physically attacking a Pagan inmate at Waupun and ripping a Pagan religious symbol from his neck because it was bring "evil spirits" into the prison, to Miss Debra Tetzlaff and the Warden Gary McCaughtry throwing Pagan inmates in the hole for no other reason than they were practicing the Asatru religion. These are all violent and hate filled acts caused by the Bible, the Talmud, and the Koran. The Bible, the Koran, and the Talmud all have long histories of teaching, advocating, and inciting hate and violence against non-believers. Pagan Revival magazine has never caused a single act of violence. Therefore, by using the Warden's own standards and definition of 309.05: I demand that the Bible, the Koran, and the Talmud all be banned from all of Wisconsin state prisons because they are all in extreme violation of section 309.05.

(3). The Bible, the Talmud and the Koran are all full of stories glorifying violence against Pagan people and all contain direct commands from your "god" to kill Pagan people.

(4). Since your office has unjustly banned Pagan Revival magazine for violating section 309.05, I demand that the state of Wisconsin ban the Bible, the Talmud, the Koran which have direct commands from your "god" to kill every man, woman and child who worship so called "false Gods", as the Bible says: Bring them before me and kill them in my sight! The Bible which tells its followers: if you find a family burning incenses to the Goddess, take a beam from their house and impale them in front of their home. The Bible which tells its followers that if they find a pregnant Pagan woman that they should take a knife and rip open the woman's stomach, pull out the unborn Pagan child, and beat it to death against a rock. Calling Jesus Christ a fagot is not a call to action, however, the Bible, the Koran, and the Talmud are full of calls to action to kill Pagan people. These three books are in clear violation of 309.05. If you refuse to ban the Bible, the Koran, and the Talmud for violating 309.05 by teaching and inciting its cult follower to rise up and kill Pagan men, women, and children, while banning

Pagan Revival magazine for calling Jesus Christ, who never existed and is merely a solar myth, a fagot, then it is clear that the state of Wisconsin and its Christian citizenry are guilty of religious discrimination and should pay punitive demands as well as pain and suffering to all Pagan men, women, and children living within the United States.

(5). Wisconsin is a very rich state with billions and billions of dollars in her treasury and large amounts of land under her control, therefore, to truly punish her for her hate crimes against Pagan people, the damages must be enormous.

(6). Pagan Revival magazine has nearly a quarter of million words per issue. I have sent 4 issue to Waupun. This is around a million words they have banned. They have cited less than one hundred words that they objected to. Why are the nearly one million other words within my magazine, which the warden didn't find offensive, also, being banned? If a hundred words offend me in the Bible, I want the same right to ban the entire Bible.

(7). How can I get a job as prison warden in Wisconsin? I want the right to persecute my enemies because their thoughts "are a threat to institutional security". I want to throw Christians, Jews, and Muslims in the hole for practicing their religious just like the warden does to Pagans. Hell, I, too, find the religious beliefs of Jews, Christians, and Muslim in violation of 309.05. I think more Asatru Pagan should because prison guards and prison wardens so we, too, can have the power to attack our enemies and be protected by the law like you monotheists are. I want the power to ban your religious writings, to search through your publications with a fine tooth comb and find things to object to. I want to throw your asses in the hole. I want to rip religious symbols off your people's necks because they are bringing "evil spirits" into my prison. I want to be a prison guard so I can mock your people's religion and any self defend you people offer; I want the power to use your defense against you to give you more time in the hole. I want to be a prison guard so I can plant evidence on Christians, Jews and Muslims and laugh as they try to defend themselves against a deaf system. I want to be like you people.

(8). Pagan Revival is also being ban because it teaches "hatred of Jews and non-whites". If anything Pagan Revival magazine attacks White people more than anyone. Pagan Revival magazine attacks White people for being drunk, stupid, sheepish, and lazy. We attack White women for being a bunch of whores. White men for being a pack of pussies. We have attacked skin heads for getting drunk and going on "fag bashes". Pagan Revival magazine has attacked other Aryan groups for making heroes out of people who go on killing sprees against non-Whites. ETC. ETC. ETC. What is the warden talking about? Pagan Revival magazine had an article in #42 protesting the Muslim world's attack on Black Africa's native religion. Condemned the Muslim wholesome slaughter of Black Pagans and the world's silence over this act of genocide against Black people. Pagan Revival has praised Jews for being hard working people, sober, and intellect. Pagan Revival #41 had an article defending the Jews for Jesus organization from the dirty tricks of the A.D.L. and other Jewish zealots who believe Jews have no rights to be Christians. The article said that although Pagan Revival understood the Anti-Defamation League's disappointed over the Jews for Jesus, we were appalled over the A.D.L.'s use of dirty tricks such as stealing their e-mail, causing their web site to crash, and harassing their meetings.

The 4 issue of Pagan Revival magazine I sent to Waupun had around one million words. Pagan Revival has said a lot of things about a lot of people. I don't know what the warden is talking about us attacking Jews and non-Whites. I guess when we get pissed off at the Bible's hate for Pagans this is seen as being anti-Jewish in the minds of the people who hate us. It is not seen as hateful in our minds. People who hate us and read our magazine think we are teaching hate, but the peo-

ple who love us and read the magazine see Pagan Revival magazine as teaching against illegal and violent acts.

There is not one person who has read Pagan Revival magazine and went out and hurt anyone. You can't say that about the Bible.

However, people have read the Pagan Revival magazine and have been convinced that violence and terror are the wrong way to go for our people.

Conclusion

The banning of Pagan Revival magazine is based solely on government employees hate for Pagan Revival magazine for its religious and political views. Yours, Wyatt Kaldenberg

Zine Review

Hammerskin Press #8, P.O. Box 9272, Springfield, MO 65801, Subs: 4 issues \$12, 22 pages Full size magazine, lots of artwork and photoes.

The Hammerskin Press is the longest running skin head publication in America. I am not sure how often this zine comes out, the editor tells us in his editorial that there has been long gaps between issues. This zine opens up with an editorial history of the magazine. Has a letter section. Next is *Word on the Streets* which gives both music news and insight on current affairs. There's a piece on the Vinland Tour 2000 and interviews with the bands. There is an article about the Hammerskins getting too big and people are calling themselves Hammerskins who are not. There is an interview with Anthony of Panzerfaust Records. And an article called ZOG VERSUS JOG with states the author likes the term ZOG because he feels not all Jews are bad and it is Zionism which makes the Jew bad. JOG is used by people who think it is just the Jews, both Zionist and non-Zionist that are the problem. I prefer the term MOG because I think it is monotheism which is our problem. The Christians, Jews, and Muslims are all the same. I don't think we should single out the Jews when the Christians and Muslims are just as bad as they are. In some cases, they are even worse than the Jews.

There is an article about polluted water, a review of a Before God gig, an interview with a member of the Third Continental Congress, and a ranking of skin head CDs. A section called Beer Nazi which has a drawing of a skinhead wearing a Thor's Hammer, vomiting up all kinds of stuff. This section talks about what else but Loki's Piss, Skinhead Blood, or as most people call it: booze. You cut most skin heads and they won't bleed, just Jim Beam comes out. This is a very good zine. It's one of the better skinhead zines I've seen. Well, worth \$12

Pagan Revival

4 issues \$20

Prisoners \$8

Yes, Stamps are fine

**Pagan Revival Magazine,
P.O. Box 686, Bonsall, CA 92003**